

The Messenger

"As the Truth is in Jesus."

VOL. XLVIII.—NO. 30.

PHILADELPHIA, WEDNESDAY, JULY 23, 1879.

WHOLE NO. 2338.

Rev T. Apple D.D.
31 Dec 79

THE MESSENGER.
ISSUED WEEKLY
BY THE
PUBLICATION BOARD
OF THE
Reformed Church in the United States.
REV. P. S. DAVIS, D. D.,
Editor-in-Chief.
OFFICE, 907 ARCH STREET.
TERMS.

This paper is published in two issues at the following rates:
Double Sheet, two dollars and twenty cents per year strictly in advance.
Single Sheet, one dollar and ten cents per year strictly in advance.
The date appended to the subscriber's name, on the slip pasted on each paper, indicates the day, month and year to which he has paid. Renewals should be made, if possible, ere this date transpires.
All checks, drafts, or Post money orders must be made payable to the order of the "Reformed Church Publication Board."
Discontinuances at the option of the publishers, until all arrearages are paid.
Advertisements strictly consistent with the character of a religious newspaper will be inserted at the ordinary rates.

Poetry.

THE DAY OF LIFE.

Dies illa, dies vite.

Lo! the Day—The Day of Life, Day of unimagined Light,
Day when Death itself shall die—and there shall be no more night.
Steadily the Day approacheth, when the just shall find their rest,
When the wicked cease from troubling, and the patient reign most blest.
See the King desired for ages, by the just expected long;
Long implored, at length He hasteth, cometh with salvation strong.
Oh, how past all utterance happy, sweet and joyful it will be
When they who, unseen, have loved Him, Jesus face to face shall see.
In that Day, how good and pleasant, this poor world to have despised;
And how mournful, and how bitter, dear that lost world to have prized:
Blessed, then, earth's patient mourners, who for Christ have toiled and died,
Driven by the world's rough pressure in those mansions to abide.
There shall be no sighs or weeping, not a shade of doubt or fear,
No old age, no want or sorrow, nothing sick or lacking there:
There the Peace will be unbroken, deep and solemn joy be shed;
Youth in fadeless flower and freshness, and salvation perfected.
What will be the bliss and rapture, none can dream and none can tell,
There to reign among the angels, in that heavenly home to dwell.
To those realms, just Judge, oh call me, deign to open that blest gate,
Thou Whom, seeking, looking, longing, I with eager hope await.
—A Hymn of the XII. Century.

Communications.

For The Messenger.

OUR MISSIONARY POLICY.

The Reformed Church, has, for many years, been engaged in the work of Home Missions, but, as it seems to one looking on from the outside, without any well-considered plan of operations. We have, through the agency of the Board, built up many congregations, in various parts of the country, and doubtless, in this regard, have done quite as much with the money at our disposal, as other Churches have done with an equal amount. The congregations thus established, however, are located in the rural districts and smaller country towns, while the larger cities, the great centres of population and influence, have been almost entirely neglected.

In New York, Boston, Chicago, St. Louis, and indeed, in almost all of the principal cities of the country, we are almost totally without existence and name, save perhaps, that in a very few of them, we have, one or two congregations using only the German language.

In what broad contrast is all this, with the mission work of the apostles and early missionaries of the Church! They conducted their work on an entirely different policy, going, first of all, into the large cities of the world—Jerusalem, Antioch,

Corinth, Alexandria and Rome—because they saw clearly, that the gospel proclaimed, and congregations established in these centres of business and commerce, the new religion, of which they were heralds, would soon find its way into outlying towns and villages, and country districts.

The plan or policy, upon which they carried forward their work, was simply the suggestion of common sense, and is the universal method according to which men act in the ordinary concerns of life.

As already intimated, we have been conducting our missionary work on a policy the direct opposite of this—planting congregations in the smaller towns and rural districts—from which our membership is constantly drifting away into the cities, in which, finding no spiritual home of their own, they are entirely lost to us and our work. There are many notable instances of this, which will suggest themselves to the reader of this article. The writer, were it proper to do so, could give the names of not a few very prominent and wealthy men, in large cities where we have no English congregations, whose usefulness and money go to the support of other churches with which they have been compelled to identify themselves.

Would it not be wise now, for a while, at least, to reverse this mode of operation, spend a share of our missionary money in planting congregations in the towns and cities, where we are entirely unknown? It seems to the writer, that if we cannot rise to the height of this simple apostolic method of doing mission work, we might at least have Church pride and self-respect enough, to give our grand old denomination a name and a place in the principal cities of this land, into which our children are continually finding their way, and where they are compelled to find a spiritual home in another Church, or allow themselves, for want of spiritual oversight, to fall into habitual neglect of their Christian duties and obligations. More anon.

For The Messenger.

FOREIGN CORRESPONDENCE.

Rome, Italy, June 24, 1879.

Dear Brethren:—Through the kindness of a favoring Providence, I have been enabled to finish safely and completely my tour to the East. For Egypt, Palestine, Turkey, and Greece are so far separated from the rest of Europe, that one seems to be in a distant world. Thus by coming from Greece to Italy, I am now a week nearer home. My mail comes to me a week earlier than it did at Athens. It is very pleasant to feel, that one is getting so much nearer home and friends. I arrived at Venice last Friday a week. Venice is a peculiar city. As we came to it from the East, it seemed to rise up out of the sea. It is situated out at sea—built on a number of small islands, and it seems to be the custom for the Doges or Rulers of Venice to throw a ring into the sea every year, and thus marry Venice to the Adriatic. Venice is a peculiar city, in that its great streets are all canals, and its carriages are boats or gondolas, which are very comfortable; and it is quite romantic to ride in them, especially when the moon is shining on the water. There is one long street called the grand canal, which has palaces on each side of it, so that a ride up this canal is very fine. There were quite a number of fine pictures at Venice, but what interested me most was the palace of the Doges or Rulers of Venice when she was at the height of her prosperity and occupied a position like England now, in being the mistress of the sea. The palace is a very fine one. But away down in the palace, below the light, were dungeons, that interested me more than the palace. Some of you may have heard of that couplet of Byron's, where he says:

I stood at Venice on the bridge of Sighs,
A palace and a prison on each hand.

I stood on that bridge and looked out through its lattice work, and then I realized that many a man had gone over that bridge from the prison to the dungeons of the palace, and that where I stood he saw the light of day for the last time before he plunged into the darkness of the dungeon, soon to plunge into the darkness of eternity.

From Venice we traveled through a beautiful country, fresh with the green verdure of spring, to Florence, where I spent Sabbath.

And we enjoyed that Sabbath, for it was the first Sabbath, in four weeks, that we were permitted to go to church to religious service. Very often Christians, in Christian lands, with open church doors, get very tired of going to church. You do not realize what a privilege you have. I know there was not one of us, when Sabbath came, but longed for your gospel privileges. But we were so situated that it was impossible to attend service. Of course we read our Bibles, and tried to meditate and commune with God alone, but still that was not like a regular religious service. I know that the last Sabbath, the only Christian act in which I was permitted to join, was with another Christian, Rev. Dr. Dulles, with whom I sang several hymns, softly, on deck. And they did our souls good. I often thought of you in your Christian homes, and your Christian privileges.

At Florence I was enabled to go to church again, as I was now on land. I attended the Union American chapel in the morning, over which Rev. Dr. Van Nest, of the Third Reformed Church, Tenth and Filbert streets, Philadelphia, was for a long time pastor. And in the afternoon I attended the Scotch Presbyterian Church.

Florence is a beautifully situated city at the base of the Appennine mountains. It is now the winter resort of many Americans, and in times past was the birth-place of many prominent men. To one of them I want to call your attention. I refer to Savonarola. Although he was a Catholic priest, yet he preached the true gospel of Jesus Christ. In his cell I saw the Bible which he read and marked, showing that he studied it often. He was the greatest preacher of his day, drawing thousands to hear him in the great Cathedral of Florence. But as the people were not ripe for the reformation, he was hung at the stake a few years before it began. He has always been considered as one of the heads of the reformation. For the great curse of Italy then was the Catholic Church. And the curse now is priestcraft. I am glad they are establishing free schools for the young of Italy; for you have no idea of the power of the Pope over the poorer classes of Italy.

But I must close. Yesterday, I suppose, you celebrated the dying love of Jesus at the communion. I trust the Saviour was with you there. I thought of you often, and longed to be with you. May the God of all grace abide with you and bless abundantly those who minister unto you in holy things! Next week I hope to give you a brief account of Rome and Naples. Your pastor,

JAMES I. GOOD.

[This letter, written to W. H. Schall, Esq., has been kindly furnished to us for publication.—EDITOR.]

For the Messenger.

REPORT ON STATE OF RELIGION AND MORALS.

LEBANON CLASSIS.

In accordance with the old time-honored custom of the Church, and in obedience to the wishes of the brethren, now assembled in Classical convention, we have endeavored faithfully to investigate and examine the parochial reports of the different pastors constituting Lebanon Classis.

We have taken considerable care in the limited time allotted us in reviewing the material contained in those admirable, as well as carefully prepared reports, which in itself indicates a vast improvement over former years, as well as evincing a growing zeal in the cause in which they labor. From these reports we cull various items of deep interest and wholesome lessons of instruction and admonition. All the brethren with one accord gratefully and humbly offer devout gratitude to the great Head of the Church, for His unspeakable goodness, and mercy so richly lavished upon them and their respective charges during the year.

The good Lord has most graciously spared the lives of all His ministering servants, during the past year within the bounds of our Classis. Not one has been removed or taken from the active duties as a laborer in the moral vineyard of the Lord by death. But all, with few exceptions, have enjoyed reasonably good health, so as to be able to prosecute their work zealously, and permitted to continue faithfully the discharge of

the duties devolving upon them as shepherds of their respective flocks.

The Gospel of Jesus Christ, which according to the apostle Paul, is the power of God unto salvation to every one that believeth, has been faithfully preached with marked and encouraging success. The renewed and determined efforts put forth to improve the morals of our people, and lead them to appreciate and understand the importance and necessity of leading more consistent and holy lives, has not been in vain, as the reports of the brethren most positively declare and testify.

The stringent times have necessarily retarded the progress and the needed operations of the Church, as well as all the individual enterprises in business. Yet all have, under the most embarrassing circumstances, accepted the situation by willingly practicing self-denial and such sacrifices as are essential to the success of the faithful ambassador of Christ in winning souls, and the upbuilding of His kingdom and the glory of God.

The regular Lord's day service, as well as the festival services, has been generally largely attended, and the growing interest manifest on the part of the people in the welfare of the Church and its solemn devotions, has been commendable and inspiring, as well as pleasing and edifying. From the number of children entered into covenant relations with God, through the Holy Sacrament of Baptism, during the year, it is evident, that our people are more and more enjoying an intelligent apprehension of their duty to their children, and the importance of dedicating them to Christ and His services, as lambs of His fold, in order that they may enjoy His gracious promises, and be brought up in the nurture and admonition of the Lord.

It is gratifying to your Committee to learn the fact, that special attention has been had to the catechizing of the young people, and a large number of those, who have availed themselves of the time-honored custom of studying the Heidelberg Catechism, have committed the whole of it to memory, an example most worthy of commendation and imitation.

Many of the unconfirmed, both old and young, quite a number of whom were heads of families, have been faithfully instructed in the doctrines and duties of our holy religion, and carefully prepared to become intelligent members of the Church, so as to be able to give a reason for the faith and hope they enjoy, and have thus been brought to make a full and formal profession of faith in renewing and ratifying the vows and promises made in their behalf at their baptism, and received by the rite of confirmation into fellowship and full communion with the Church of the living God, and thus were added to the Church such as should be saved.

Many too, who had lost their first love for Christ and His saving ordinances, who had grown cold and indifferent, have been reclaimed by the renewal of their profession, and with the faithful again surrounded the sacramental board and partook of the broken emblems of Christ's body and shed blood in the Lord's Supper.

The Sunday-school has received earnest attention, and many reported large additions to their respective schools, as well as testify that they are growing in favor and efficiency with the people. This is an encouraging feature, and of vital importance to the success and prosperity of the Church. Your committee deem it of vital importance that the Sunday-school Conventions, organized a few years ago in our Classes, should be continued, and receive the hearty co-operation of all the brethren in Classis, and that they should discuss such topics as are calculated to edify and instruct, and make them still more efficient in the future.

The cause of benevolence, as heretofore, has received the earnest attention of all our pastors, yet the result has been comparatively small and insufficient to supply the necessary want of the different benevolent institutions of the Church so earnestly and justly demanded. But may we not hope at least, that, after the depression of all the business relations, and the troubles of our monetary affairs have passed away, and all the industrial interests begin to revive, then there will be a corresponding reviving in liberality and improvement in the contributions towards all the benevolent institu-

tions of the Church, including our institutions of learning? Let us have faith and not grow weary of well doing, and God will give us the increase.

Your committee is not forgetful of the fact, that the parochial reports speak not only of the bright side of their experience as ambassadors of Christ, but they humbly confess and lament the fact, that not all who profess the name of Christ, and are hearers of the Word, are doers of the same. Many have but a name to live, but are dead in trespasses and sins, who are not only not making progress in divine life, but are living in open sin and wickedness, and to the injury of others, and are stumbling-blocks in the Church of God. This is to be deplored, and calls for deep humiliation and prayer on the one hand, whilst on the other it should incite us to greater activity in the faithful performance of the duties belonging to our high calling, and by personal consecration forgetting self and an appreciation of the value of souls.

Animated by the self-sacrificing spirit of our Master, we can return home prepared for greater usefulness and efficiency in the Church. For the goodness God has vouchsafed unto us in the past, we feel that hitherto the Lord has helped us. And now unto Him who called us to be laborers in His vineyard, and gave Himself for us, and unto whom we look for continued blessings, be all praise, honor and glory for ever. Amen.

Respectfully submitted,

WM. F. P. DAVIS,
Chairman.

PERIL FROM THE PULPIT.

The habit of perpetually mentioning the theories of unbelievers, when preaching the gospel gives a man the appearance of great learning, but it also proves his want of common sense. In order to show the value of wholesome food it is not needful to proffer your guest a dose of poison, nor would he think the better of your hospitality if you did so. Certain sermons are more calculated to weaken faith than to render men believers. They resemble the process through which a poor unhappy dog is frequently passed at the Grotto del Cane at Naples. He is thrown into the gas, which reaches up to the spectator's knees, not with the view of killing him, but as an exhibition. Lifted out of his vapory bath, he is thrown into a pool of water, and revives in time. Such a dog is not likely to be a very efficient watchdog or pursuer of game; and when hearers Sunday after Sunday are plunged into a bath of skeptical thought, they may survive the experiment, but they will never become spiritually strong or practically useful. It is never worth while to make rents in a garment for the sake of mending them, nor to create doubts in order to show how cleverly we can quiet them. Should a man set fire to his house because he has a patent extinguisher which would put it out in no time? He would stand a chance of one day creating a conflagration which all the patents under heaven could not easily extinguish. Thousands of unbelievers have been born into the family of skepticism by professed preachers of the Gospel, who supposed that they were helping to faith. Young men, in many instances, have obtained their first notions of infidelity from their ministers—they have sucked in the poison, but refused the antidote. The devil's catechists in doubt have been the men who were sent to preach, "Believe, live." This is a sore evil, and it seems hard to stay it; and yet ordinary common sense ought to teach ministers wisdom in such a matter. Life and death hang upon the question of truth or falsehood. If lies be propagated, or truth be clouded, the watchmen of the Lord will have to give in their account of permitting it.

—Rev. C. H. Spurgeon.

Those islands which so beautifully adorn the Pacific, and which, but for sin, would seem so many Edens, were reared up from the bed of the ocean, by the little coral insect, which deposits one grain of sand at a time, till the whole of those piles are reared up. Just so with human exertions. The greatest results of the mind are produced by small, but continued efforts.—Rev. John Todd.

Family Reading.

A BIRTHDAY.

BY E. H.

Every year is a pearl, dear,
Perfect and pure and fair,
That God lets grow within your life,
Trusting it to your care.

And death is the golden clasp, dear,
That fastens the pearly chain,
And it shines with a clearer lustre,
If the pearls are white through pain.

Some of the chains are short, dear,
And some are of many strands;
But every one returns at last
To the Master-workman's hands.

So watch your precious pearls, dear,
And keep them ever bright,
That with the crown jewels they may glow
At last, in the infinite light.

—Presbyterian.

THE CRUSADES AGAINST THE ALBIGENSES AND WALDENSES.

Peter of Amiens, a monk known as the "Hermit," made a pilgrimage to the Holy Land not long after the accession of his countryman, Urban II, to the Pontificate. His soul was stirred to its inmost depths at sight of the desecration of the holy places, and the indignities heaped upon the Christians. In an interview with Simeon, the persecuted Patriarch of Jerusalem, who meekly deplored the hopeless weakness of the Byzantine Emperors, the natural protectors of the Christians of Palestine, Peter promised that they should have the mightier succor of the Pope and the rulers of the West. He did not look celestial assurance that this promise was not merely his own. Once when prostrate in prayer he heard, or thought he heard, the voice of the Saviour saying to him, "Rise, Peter; go forth to make known the sufferings of my people; the hour is come for the delivery of my servants—for the recovery of the Holy Places."

Peter returned to Europe. Landing in Italy in 1094, he hastened to Rome, and laid his mission before the Pope. Urban, kindled by his fervor, acknowledged him as a prophet, and gave full sanction to his enterprise for the immediate deliverance of Jerusalem. Thus sanctioned, Peter traversed Italy, crossed the Alps into France, announcing his mission wherever he could find an audience. He declaimed in market-places, at cross-roads, and from the pulpits. He appealed to every passion, to every feeling; to valor and shame, to indignation and compassion; to the faith of the Christian and the hatred for the infidels; to the desire for expiating sin, and the hope of winning eternal life. Invoking the Holy Angels, the Saints in heaven, the blessed Virgin, the Redeemer Himself, to bear testimony to what he said, he told how he had seen Christian blood poured out like water, and the foulest sacrilege perpetrated in the Holy Places. He called upon Zion and Calvary and the Holy Sepulchre to lift up their voices in supplication for deliverance. He held up the crucifix as though the Crucified One was joining in the cry for aid. The effect was almost miraculous. Men looked upon him as inspired. Old enemies clasped hands; the most worldly were ready to forswear the world and join the holy cause; prelates entreated for his blessing; multitudes sought to touch the hem of his sackcloth robe; the very hairs which fell from his mule were treasured as relics.

Mention must be made of the atrocities perpetrated by the Soldiers of the Cross in the capture of Jerusalem. As soon as they caught sight of the walls of the Sacred City, they fell upon their knees in an ecstasy of devotion. After a brief beleaguering it was carried by assault, and given up to pillage and massacre. Children, torn from their mothers' arms, were dashed against the stones or hurled over the battlements. Prisoners were ripped open to ascertain whether they had swallowed gold or jewels. The synagogue of the Jews was burned, with all within it. Those who had taken refuge upon the flat roofs were pursued and hacked to pieces. No age or sex was spared. Adhemar, Bishop of Puy, the Papal Legate, had died of the plague at Antioch; but his spirit, clad in his sacerdotal robes, was affirmed to have appeared, urging on the bloody work. Of the 70,000 Saracens in the city, only a few escaped. It may well be doubted whether, in all the Roman persecutions during the two and a half centuries from Nero to Galerius, so many Christians lost their lives as there were Saracens slain here in two and a half days. When all was over, the crown of the conquered realm was proffered to Godfrey of Boulogne. In pious humility he put it from him. He would wear no crown of gold where the Redeemer had worn a crown of thorns; he would bear no higher title than that of "administrator," where the Son of God had been styled a servant.

The crusading spirit, as directed by the

Papacy against the infidels, pervaded all Latin Christendom for a century; then, under the guidance of a mightier Pope than Urban, it passed over with unabated ferocity into a crusade against heretics in the bosom of Christendom. The spirit was one and the same. It was a religious war directed by the Papacy for its own defense or aggrandizement. Let us overleap a century and glance at some of the respects in which the power of the Church had been augmented by the Crusades.

Of Dominic we must say a word, mainly because he is most erroneously connected with the Inquisition and with other atrocities of which we have to speak. Legend has so gathered around his name that it is not easy to separate the false from the true. His birth, we are told, was announced by prophetic portents; his mother dreamed that she had born a dog with a torch in his mouth which set the world on fire; a swarm of bees settled on his infant lips, as they had done upon those of Plato. Some say that he was born free from the taint of original sin. In childhood he would creep from his soft couch to lie on the bare ground. The miracles attributed to him rival those recorded of our Saviour and the Apostles. He raised the dead, and often fed his followers in a manner more wonderful than was the miracle of our Lord in the wilderness. Some of his reported miracles are of a quite different order. In some controversy with the heretics, we are told, both parties had written out the Scriptural proofs for their doctrines. Which were true were submitted to the ordeal of fire. The papers being thrown into the flames, that of Dominic leaped out unharmed, while those of his adversaries were consumed. Three noble ladies were possessed of an evil spirit; at the exorcism of Dominic, the Evil One sprang out in the shape of a huge black cat, which ran up the bell-rope, and vanished. A lady wished to leave her monastery in spite of the remonstrances of Dominic. She attempted to blow her nose, and it came off from her face; but at the intercession of Dominic it was restored to its place; and much more of the same kind. What is historical is, that he was a fervent and eloquent preacher, and founder of the great religious Order of Preaching Friars which bears his name. That he was present in Languedoc during a part of the Crusade against the Albigenses, is certain; but he is scarcely mentioned by contemporary historians and poets. Long after his death his admirers made or found stories of his appearing at the head of armies, cross in hand, and of the eager part which he took in the persecution of heretics and their delivery to the secular arm to be burned. Thus one of his Spanish eulogists says: "What glory, splendor, and dignity belong to the Order of Preachers, words cannot express. For the Holy Inquisition owes its origin to St. Dominic, and was propagated by his faithful followers. By them heretics of all kinds, the innovators and corruptors of sound doctrine, were destroyed, unless they would recant, by fire and sword, or at least awed, banished, put to rout." But as far as Dominic himself is concerned, credible history knows nothing more of all this than she does of his raising the dead or restoring the detached nose. History tells of but one case in which he was with the armies of Simon de Montfort, and then he remained in the city of Miret engaged in fervent prayer, while Montfort was winning a great victory outside the walls. In the only instance in which he is shown to have been present at the trial of heretics, he interfered to save from the flames a woman in whom he thought he perceived some tokens of repentance. The connection of the Dominican Order with the Inquisition is far less intimate than usually represented. In 1233, a dozen years after the death of Dominic, the Franciscans and the Dominicans were appointed conjointly to carry into execution the new rules established for the Inquisition in France, where, however, it never exercised permanent authority except in Languedoc. In the course of time the Inquisition was established as a State institution in Spain, and in 1480 two Dominicans were appointed as Inquisitors, and in 1483 the Dominican, Tomas de Torquemada, was appointed Inquisitor-general for Spain by Ferdinand and Isabella, in which post he was confirmed by the Pope. From him the Spanish Inquisition received its permanent organization, although as we shall see, its essential features were embodied in the Inquisition in Languedoc, instituted well-nigh four centuries before under Innocent III. But beyond furnishing some Inquisitor-generals, the Dominican Order, as such, had very little to do with the working of the Inquisition as fully established in Spain, and attempted to be established in the Netherlands and elsewhere.

If the Pope had really been desirous of making peace, it was now beyond his power. The great armies which had been as embled must have their promised reward of blood and plunder, and

Raymond himself must appear in the ranks of the invaders, and seem to direct their operations against his own subjects. Eighteen months had passed since the murder of Peter of Castelnau, when the great army left Lyons and began its march down the Rhone. It came from every province in France. "God never made the clerk," so says one chronicler, "who could have written down the half of their numbers." He says there were twenty thousand knights and two hundred thousand common soldiers, besides townsmen and clerks. If the presence of ecclesiastical dignitaries could sanctify it, this was a holy army. We find the names of four archbishops, and a dozen or more bishops. Arnold, Abbot of Cîteaux, as Papal Legate, was nominally captain-general; the chief engineer was the Archdeacon of Paris. Prominent among the secular leaders were the great Duke of Burgundy, the Counts of Nevers and St. Pol, and Simon de Montfort, Lord of Amauri, in France, of Evreux in Normandy, and Earl of Leicester, in England. Of the horrors which ensued we give only a few, as recorded mainly by contemporary and eulogistic chroniclers.

Near Montpellier they were met by the gallant young Viscount of Beziers, the nephew and feudatory of Raymond of Toulouse. He himself was no heretic, but his land was full of them; he had vainly urged his uncle, before his submission, to summon his vassals and kindred, garrison his castles, and stand on the defensive. He now hoped to avert an attack upon his own two strong and strongly garrisoned cities of Beziers and Carcassonne. The Bishop of Montpellier demanded as a condition of sparing Beziers that all whom he should designate as heretics should be surrendered to him. The people refused these terms, and Beziers was stormed. There were many Catholics there, and the soldiers asked the Abbot of Cîteaux what should be their fate. The reply has come down the ages: "*Credite eos, novit enim Dominus qui sunt ejus*—Kill them, for the Lord will know them that are His!" Some have placed the number slaughtered here as high as sixty thousand; but this is doubtless an exaggeration, for the Abbot, in writing to the Pope, humbly acknowledges that he could slay only twenty thousand. In the Church of St. Mary Magdalene seven thousand are said to have been massacred. Among the horrible things alleged against the Albigenses was that they spoke foully of that Saint, whereupon says the monk Peter of Vaux Cernay, who wrote an account of these scenes, which he dedicated to Pope Innocent: "Oh, the most righteous measure of the divine dispensation! For this city was captured on the feast of St. Maria Magdalene." The gray old church yet stands in perpetual memorial of this massacre.—*Frank Leslie's Sunday Magazine*.

PRAISE YOUR WIFE, MAN.

For pity's sake, give her a little encouragement. It won't hurt her. She made your home comfortable, your hearth bright and shining, for agreeable—for pity's sake, tell her you thank her, if nothing more. She don't expect it. It will make her eyes open wider than they have these ten years, but it will do her good, and you, too. There are many women to-day thirsting for words of praise—the language of encouragement. Through summer's heat, through winter's toil, they have drudged uncomplainingly, and so accustomed have their fathers, brothers, and husbands become to their monotonous labors, that they look for and upon them as they do for the daily rising of the sun, and its daily going down. Home every day may be made beautiful by an appreciation of its holiness.

READ THIS GIRLS.

Learn to darn stockings neatly and then always see that your own are in order. Do not let a button be off your shoes a minute longer than needful. It takes just about a minute to sew one on, and oh, how much neater a foot looks in a trimly buttoned boot than it does in a top-sided affair with half the buttons off. Every girl should make the simple article of clothing. We know a little Miss of seven who could do all this and who also made the whole of a blue calico dress for herself, and pieced a large bed quilt. She was not an overtaxed child, either, but a merry, romping, indulged, only daughter. But she was 'smart,' and she did not die young, either. Indeed, we have seldom known children 'too smart to live.' Very few ever die of that complaint, whatever their grandmothers may think.

So never be afraid a bit of overdoing the business. Help all you can and study over the business daily. Once get in the habit of looking over your things, and you will like it wonderfully. You will have the independent feeling that you need not wait for any one's con-

venience in repairing and making, but that you can be beforehand with all such matters. The relief to your weary mother will be more than you can ever estimate.

TRUSTING IN THE LORD.

I saw a parlor clock a few days since which was enclosed in a glass case. Through that case all the mechanism and motion of the clock were clearly visible. Every adjustment of the wheels, every click of the lever, every stroke of the pendulum, was distinctly seen. But it is not necessary that a clock should have a glass case, in order that it may be trusted to tell me the time of day. Ordinarily only the hands and face are seen, but these are enough to go by. So an intimate knowledge of God's ways is not necessary in order to command our trust in Him. I need not understand all the relations and adjustments of Divine Providence before I can trust the Lord. On the dial-plate of Scripture I can trust the hands pointing to the promises and the commands and the rewards of discipline, and it is enough. I believe and trust.—*Dr. A. J. Gordon*.

SWEET MARJORAM.

God's garden—where tall lilies grow,
Silver, and golden and sweet,
Where crimson roses only blow
To shed their bloom at His feet:
Purple pansies, with hearts of fire,
Violets bathed in their own perfume:
Amid the rainbow tangle of flowers
Can a little herb find room?

God's garden—where the thrushes sing
Ere Spring has yet begun,
Where larks with dew upon the wing
Rise warbling to the sun.
Nightingales chant as day grows dim,
Gaily glistens the humming bird:
Through the choral notes of that great hymn
Can a little wren be heard?

Herbs will sweeten the bleak hillside
Where flowers can never grow;
Through winter frosts the wren will hide
And sing above the snow;
And God accepts with tender love
Their service true and sweet:
Can nightingales or roses give
An offering more complete?

—Sunday Magazine.

CARELESS WIVES.

It is very common to hear the remark made of a young man that he is so industrious and so economical that he is sure to be thrifty and prosperous. And this may be very sure of him so long as he remains single. But what will his habitual prudence avail him against the careless waste and extravagance of an uncalculating wife? He might as well be doomed to spend his strength and life in an attempt to catch water in a sieve. The effort would hardly be less certainly in vain. Habits of economy, the way to turn everything in the household affairs to the best account—these are among the things which every mother should teach her daughters. Without such instruction those who are poor will never become rich, while those who are now rich may become poor.

QUEEN VICTORIA'S DAIRY.

The Queen of England has a very nice dairy farm, which is thus described by one who has examined it. It is a mile from Windsor Castle. The dairy is a beautiful cottage with a marble paved and frescoed vestibule. The interior is a room about thirty feet square, the roof supported by six octagonal columns of white marble, with richly-carved capitals. The floors are of white porcelain tiles, the windows stained glass, daisies, buttercups and primroses. The floors are lined with tiles of porcelain of a delicate blue tint, with rich medallions inserted of the Queen, Prince Consort and each of the children. Shields, monograms of the royal family and bas-reliefs of agricultural designs, representing the seasons, complete the ornamentation of this exquisite model dairy.

All around the walls runs a marble table, and through the centre two long ones, supported by marble posts resting on basins, through which runs a perpetual stream of spring water. By this means the slabs of the tables are always cold and the temperature of the dairy is chill, while the white-and-gilt china milk and butter dishes, resting on the tables, are never placed in water. The delicious milk is brought into the room in bright metal buckets, lined with porcelain, the Queen's monogram and crest glittering on the brass plates and on the covers.

In the room where the butter is made, milk skimmed and strained, the eyes may be feasted on the rows of metallic, porcelain-lined cans of every size, made to lock, and sent to the royal family, even as far as Scotland, or wherever they may chance to be, so they always have good milk and butter. The churn is of metal also, porcelain-lined and made into two compartments. The out-

side chamber surrounding the cylinder can have warm or cold water poured in to regulate the temperature. The lid is screwed on, and the stationary stand on which the whole is turned makes the work easy and rapid. But while over sixty cows are daily milked, and as many more out grazing, the royal family are more than satisfied, and the Londoners growl that the surplus is sold, and the money pocketed by their money-making sovereign.

THE ART OF HOUSEHOLD BEAUTY.

Beauty as applied to domestic life has never been more generally studied than at present. Our mothers and grandmothers, thirty or forty years ago, would have been perfectly amazed at the importance which we attach to mere decorations; and yet we are not wrong in thinking that we have made a step forward since their days. We are learning that we may do our work and live our lives as well and as efficiently in a lovely home as in one that is bare and plain. Perhaps we are comprehending, too, that a large part of our children's education is obtained through their surroundings. The rooms in which they spend their first years, the landscapes on which they gaze, the hills, the woods, and the streams by which they wander, have much to do in giving their young minds impressions which will never be wholly effaced. If those who devote large sums to arraying their little ones in splendor would retrench about dress, and, instead of finery, buy books, pictures and flowers for the home, they would be repaid by and by. Refinement, courtesy, and the gentleness of good-breeding, are not imparted to any one in a week or a year. They are the slow but sure development of home teachings, examples, and associations.—*Christian at Work*.

Useful Hints and Recipes.

REMEDY FOR BEE-STING.—Ammonia, saleratus water and other alkaline washes are the usual remedies for bee stings. A fresh tomato leaf crushed and rubbed on the puncture is recommended as an easy and sovereign cure.

RED PEPPERS AND VEGETABLES.—A piece of red pepper, the size of your finger nail, put into meat and vegetables, when first beginning to cook, will aid greatly in killing the unpleasant odor arising therefrom. Remember this for boiling cabbage, green beans, onions, chickens, mutton, etc.

APPLE FLOAT.—One pint of good, stewed apples, which are free from lumps, whites of three eggs, well beaten, four tablespoonfuls of powdered sugar. Beat the apple, egg, and sugar together until stiff enough to stand alone. Make a soft, boiled custard; flavor with vanilla; pour into a deep dish, and pile the float on top.

HOT alum water is the best insect destroyer known. Put the alum into hot water and let it boil till it is all dissolved; then apply the solution hot with a brush to all cracks, closets, bedsteads, and other places where any insects are found. Ants, bed-bugs, cockroaches, and creeping things are killed by it, while it has no danger of poisoning.

WASHINGTON'S BREAKFAST CAKE.

—Two pounds flour, one quart milk, one ounce butter, one teaspoonful thin yeast, three eggs, one teaspoonful salt; warm the milk and butter together, and pour it lukewarm into the flour and add the other ingredients; mix this at night and put in a pan three inches deep; in the morning, bake in a quick oven three-quarters of an hour. This cake was always on General Washington's breakfast table the last few years of his life.

PEANUT CANDY.—Boil one pint or less of good molasses for ten minutes; then add a heaping teaspoonful of brown sugar; let it boil until it hardens. Stir the most of the time to prevent burning. Test it by dropping a small quantity into a glass of cold water. If it becomes hard and crisp remove it at once from the fire. Have a square tin pie-pan, well buttered and filled to overflowing with the shelled nuts. Be sure to remove the inner red skin as well as the shell. Pour the scalding molasses very slowly all over the nuts.

POTATOES.—The following is a nice way of preparing potatoes for breakfast. Peel them, and cut them in very thin slices into a very little boiling water, so little that it will be evaporated when they are cooked. At this point, add salt to your taste, some cream, or if you have not cream put in a very little milk and a bit of butter. A little practice will make this a very favorite dish in any family. The art is, to cook the potatoes with a very little water, so that it will be evaporated at the time the potatoes are done. They must be stirred while cooking occasionally. Another mode is, to mash the potatoes and add salt, butter, and a little cream, and set them away. Then cut them in slices and fry for breakfast.

Miscellaneous.

THE PRESENT.

BY ADELAIDE ANNE PROCTOR.

Do not crouch to-day, and worship
The old Past, whose life is fled;
Hush your voice to tender reverence;
Crowned he lies, but cold and dead:
For the Present reigns our monarch,
With an added weight of hours;
Honor her, for she is mighty!
Honor her, for she is ours!

See the shadows of his heroes
Girt around her cloudy throne;
Every day the ranks are strengthened
By great hearts to him unknown;
Noble things the great Past promised,
Holy dreams, both strange and new;
But the Present shall fulfill them,
What he promised she shall do.

She inherits all his treasures,
She is heir to all his fame,
And the light that lightens round her
Is the luster of his name;
She is wise with all his wisdom,
Living on his grave she stands,
On her brow she bears his laurels,
And his harvest in her hands.

Coward, can she reign and conquer
If we thus her glory dim?
Let us fight for her as nobly
As our fathers fought for him.
God, who crowns the dying ages,
Bids her rule, and us obey,—
Bids us cast our lives before her,
Bids us serve the great To-day.

WASHINGTON AS ALBERT GALLATIN DESCRIBED IT IN 1801.

I arrived here on Saturday last. The weather was intensely cold the Saturday I crossed the Alleghany Mountains, and afterwards I was detained one day and a half by rain and snow. * * * Our local situation is far from being pleasant or even convenient. Around the Capitol are seven or eight boarding-houses, one tailor, one shoemaker, one printer, a washerwoman, a grocery shop, a pamphlets and stationery shop, a small dry goods shop, and an oyster-house. This makes the whole of the Federal city as connected with the Capitol. At the distance of three fourths of a mile, on or near the Eastern Branch, lie scattered the habitations of Mr. Law and of Mr. Carroll, the principal proprietors of the ground, half a dozen houses, a very large but perfectly empty warehouse, and a wharf graced by not a single vessel. And this makes the whole intended commercial part of the city, unless we include in it what is called the Twenty Buildings, being so many unfinished houses commenced by Morris and Nicholson, and perhaps as many undertaken by Greenleaf, both of which groups lie, at the distance of a half-mile from each other, near the mouth of the Eastern Branch and the Potomack, and are divided by a large swamp from the Capitol Hill and the little village connected with it. Taking a contrary direction from the Capitol towards the President's house, the same swamp intervenes, and a straight causeway, which measures one mile and a half and seventeen perches, forms the communication between the two buildings. A small stream, about the size of the largest of the two runs between Clare's and our house, and decorated with the pompous appellation of "Tyber," feeds without draining the swamps, and along that causeway (called the Pennsylvania avenue), between the Capitol and President's House, not a single house intervenes or can intervene without devoting its wretched tenant to perpetual fevers. From the President's House to Georgetown the distance is not quite a mile and a half; the ground is high and level; the public offices and from fifty to one hundred good houses are finished; the President's House is a very elegant building, and this part of the city on account of its natural situation, of its vicinity to Georgetown, with which it communicates over Rock creek by two bridges, and by the concourse of people drawn by having business with the public offices, will improve considerably, and may, within a short time, form a town equal in size and population to Lancaster or Annapolis. But we are not there; the distance is too great for convenience from thence to the Capitol; six or seven of the members have taken lodgings at Georgetown, three near the President's House, and all the others are crowded in the eight boarding-houses near the Capitol. I am at Conrad & McMonn's, where I share the room of Mr. Varnum, and pay at the rate, I think, including attendance, wood, candles, and liquors, of \$15 per week. At the table, I believe, we are from twenty-four to thirty, and, were it not for the presence of Mrs. Bailey and Mrs. Brown, would look like a refectory of monks. The two Nicholases, Mr. Langdon, Mr. Jefferson, General Smith, Mr. Baldwin, etc., etc., make part of our mess. The company is good enough, but it is always the same, and, unless in my own family,

I had rather now and then see some other persons. Our not being able to have room each is a greater inconvenience. As to our fare, we have hardly any vegetables, the people being obliged to resort to Alexandria for supplies; our beef is not very good; mutton and poultry good; the price of provisions and wood about the same as in Philadelphia. As to rents, I have not yet been able to ascertain anything precise, but, upon the whole, living must be somewhat dearer here than either in Philadelphia or New York.

RESUSCITATING THE DROWNED.

The season is here in which many persons will probably be drowned, through carelessness or accident, as in former years. Dr. Howard, a medical officer of New York harbor, has had much to do in the resuscitation of persons apparently drowned, and his method has received the approval of the New York Academy of Medicine. It has already gained the national prize of the American Medical Association, and has been adopted by the Life Saving Society of New York. It is described as follows:

(1) *To Pump and Drain Fluids from Lungs and Stomach.*—This is done by placing the patient face downward over a hard roll of clothing, so that the pit of the stomach is the highest point, while the mouth is the lowest. The operator supplements the pressure of his hands upon the back of the patient, above the roll, if necessary, with all the weight and force at his command.

(2) *For Artificial Breathing.*—The patient, whose clothing is ripped open from the waist, is laid upon his back, and the pit of the stomach is made the highest point by a hard roll of clothing beneath the back, while the head is the lowest part. The wrists are crossed behind the head; these a second person, if present, pins to the ground with one hand, while with the other the tongue is held forward by a piece of dry rag. The greatest possible expansion of the chest is thus obtained. The operator, kneeling astride the patient, grasps the most compressible part of the chest, on each side of the pit of the stomach, and, using his knees as a pivot, throws forward, slowly and steadily, his whole weight, until his mouth nearly touches the face of the patient. Then, by a final push, he throws himself back to his first erect, kneeling position. By the sudden removal of the compressing force, the elastic ribs spring back to their original position, and by this bellows action the air rushes into and is forced out of the chest alternately, as in natural breathing. Success may attend this process in a few minutes; but hope of a favorable result ought not to be given up under an hour.

In addition to its apparently superior effectiveness, Dr. Howard claims for this method the advantage of unequalled simplicity. When he had the medical surveillance of such matters in New York, he found that one of the most noted facts connected with cases of suffocation and drowning was the probable absence of medical aid at the critical moment. Experience has shown that this method can be easily understood by the most illiterate persons, and may be carried into execution anywhere, with or without a doctor.—*Journal of Chemistry.*

PLANTAINS AND BANANAS.

Of all plants and which are the produce of the tropics, none are superior in interest to plantains and bananas, two closely allied species of the genus *Musa*. Though some of the species attain a height of 20 to 30 feet, they are herbaceous plants, growing up, flowering, fruiting, and then dying down to give place to other shoots from the same root. The fruit ripens in succession from the base to the apex of the flowering stem, so that on the same plant flowers and ripe fruit will be found associated. One stalk of fruit will attain three feet, and bear from 120 to 150, even 180 plantains, the entire weight of which would be from 50 to 70 lb. Dried plantains form an article of internal commerce in India, and, in a few instances, have been exported. When deprived of their skin and dried in the sun, they are reduced to meal, in great request in the West Indies for children and invalids. Professor Johnston states that the fruit approaches most nearly in composition and nutritive value to that of the potato, and the meal to that of rice.

All the species contain a large number of spiral vessels, and afford a strong and valuable fiber, from which cloth and cordage are made. The substance called manilla hemp, much employed for cordage in America and Europe, is obtained from one of the species (*Musa textilis*). Scarcely any part of these useful plants are devoid of use to man. A limpid fluid issues from wounds in the body of the plant which is used in medicine, as is also the root. It has been recently stated in a foreign medical journal that the

property which these plants possess of keeping the surrounding soil moist (as pointed out by Bousingault) has been taken advantage of to afford shade and moisture to the coffee plant in Venezuela; and that the cultivation of the latter has therefore been greatly increased.—*Scientific American.*

THE ZULU UNDER FIRE.

Except when in masses the Zulu is a difficult being to shoot. When on the move he runs as fast as a horse cantering; when halted he either crouches under rocks or lies concealed in the grass. When ready to fire he raises himself, discharges his weapon, and at once falls flat on his face. Until accustomed to these tactics our men are naturally inclined to return the enemy's fire instead of quietly waiting for the instant when he rises from his hiding-place to aim and fire. Firing at moving objects might be practiced with advantage by marksmen and first-class shots. The best target shots are often indifferent deer stalkers. I have myself seen a Zulu jump up within twenty yards of a company of infantry and half a troop of volunteers, run the gauntlet of their fire for a hundred yards, and escape. Without examining the actual casualties caused by artillery fire, the manner in which the Zulu masses broke up on the bursting of the first shell proves with what dread the fire of our guns is regarded. Indeed, it is quite proverbial. Prisoners become almost ludicrously excited when questioned as to what they think of the "By-and-bye" (the Caffre name for cannon). "We see them coming through the air," they say, referring to the shells and imitating their hissing noise; "we get out of their way; they pass, strike the ground, then kill—we cannot understand." The rockets, a few of which were fired with the usual unsatisfactory results, are said to have spread still greater terror among the Zulu ranks. They say: "Where did they come from? We think they must have been sent from the other side of the mountain," pointing to a high range of hills some miles distant. The Zulus were observed to shoot at the rockets as they flew hissing through the air.—*London Times Letter.*

MAGNIFICENCE OF ANCIENT ROME.

If anything more were wanted to give us an idea of Roman magnificence, we would turn our eyes from public monuments, demoralizing games and grand processions; we would forget the statues in brass and marble which outnumbered the living inhabitants, so numerous that one hundred thousand have been recovered and still embellish Italy, and would descend into the lower sphere of material life—to those things which attest luxury and taste, to ornaments, dresses, sumptuous living and rich furniture. The art of working metals and cutting precious stones surpassed anything known at the present day. In the decoration of houses, in social entertainments, in crockery, the Romans were remarkable. The mosaics, signet rings, cameos, bracelets, bronzes, chains, vases, couches, banqueting tables, chariots, colored glass, gilding, mirrors, mattresses, cosmetics, perfumes, hair dyes, silk robes, potteries, all attest great elegance and beauty. The tables of Thuga root and Delian bronzes were as expensive as side-boards of Spanish walnut, so much admired in recent exhibitions. Wood and ivory were carved as exquisitely as in Japan and China. Mirrors were made of polished silver. Glass cutters could imitate the colors of precious stones so well, that the Portland vase from the tomb of Alexander Severus, was long considered a genuine sardonyx. Brass could be hardened so as to cut stone. The palace of Nero glittered with gold and jewels. His beds were of silver and his tables of gold. Tiberius gave a million of sesterces for a picture for his bed room. A banquet dish of Drusillus weighed five hundred pounds of silver. The cups of Drusus were of gold. Tunics were embroidered with the figures of the various animals. Sandals were garnished with precious stones. Paulina wore jewels when she paid visits, valued at \$800,000. Drinking cups were engraved with scenes from the poets. Libraries were adorned with busts and presses of rare woods. Sofas were inlaid with tortoise shell, and covered with gorgeous purple. The Roman grandees rode in gilded chariots, bathed in marble baths, dined from crystal cups, slept on beds of down, reclined on luxurious couches, wore embroidered robes, and were adorned with precious stones. They ransacked the earth and seas for rare dishes for their banquets, and ornamented their houses with carpets from Babylon, onyx cups from Bithynia, marble from Numidia, bronzes from Corinth, statues from Athens—whatever, in short was precious or rare or curious in the most distant countries. The luxuries of the bath almost exceeded belief, and on the walls were magnificent frescoes and

paintings, exhibiting an inexhaustible productiveness in landscape and mythological scenes, executed in lively colors. But these were not all. The most amazing wealth and the loftiest taste went hand in hand. There were citizen nobles who owned whole provinces; even Paula could call a whole city her own. Rich senators, in some cases, were proprietors of 200,000 slaves. Their incomes were known to be \$5,000 per day when gold and silver were worth four times as much as they are now.

THE ILL-LUCK OF THE KOH-I-NOOR.

The old tradition that the Koh-i-Noor is an accursed stone and has always brought evil to those who owned it has just been revived with much earnestness by Mrs. Burton, the clever wife of the distinguished traveler, Captain Burton. She has been visiting India, and apropos of a visit to Golconda, the birth-place of the Koh-i-Noor, she fills three pages of a very lively and interesting book with a serious argument to show that the Empress of India had better be rid of a jewel which is really a messenger of doom. Not to speak of the successive Oriental dynasties which held it and fell, the East India Company broke up shortly after "the accursed thing" entered their hands! The Duke of Wellington died three months after he had given the first turn to its cutting; Prince Albert's death, and we know not what other misfortune, are associated with it. Mrs. Burton suggests that it should be sold for less than its worth to Russia, the ill-luck be passed over to the Czar, and the money used to send the future King of England out to India as an Emperor should go. But suppose Russia should decline to buy the deadly thing? England might perhaps afford to give it away, if, as Mrs. Burton asserts, the diamond fields about Golconda have never been adequately worked and would now repay re opening. How she learned this we know not, however, as she was not able to enter Golconda, the gates of which are as mercilessly shut in the face of the Christians as those of Mecca itself.—*New York World.*

Selections.

Those are the best Christians who are more careful to reform themselves than to censure others.—*Fuller.*

As we must render an account of every idle word, so must we likewise of our idle silence.—*Ambrose.*

In any pursuit of whatever kind, let this come to mind, "How much shall I value this on my death-bed?"

There are many men whose tongues might govern multitudes if they could govern their tongues.—*Prentice.*

On the front of an ancient house in the city of Chester, England, is an inscription that comes down from old Puritan times:—"God's providence is our inheritance."

It is said of the wife of Havelock, that once in a time of great national trouble, when asked what her husband was doing, she replied, "I do not know what he is doing—I do know he is trusting in God and doing his duty."

The ill-timed truth we might have kept—
Who knows how sharp it pierced and stung!

The word we had not sense to say—
Who knows how grandly it had rung?

Science and Art.

A FEAT IN ENGINEERING.—Owing to the immense weight that they sustain, the iron shoes in which rest two of the spans of the railroad bridge at Easton, Pa., lately sunk about an inch, throwing the bridge out of grade. As it was certain that the depression would continue, from the fact that the inside masonry of the bridge is less solid than the outside, an iron casting weighing 7,000 pounds was recently placed under the spans, in order to elevate them. The spans weigh 180 tons each. Hydraulic jacks were used. The spans were raised, the masonry redressed, the castings placed in position, and the spans lowered without the stoppage of a single train.

AMERICA'S FIFTEEN INVENTIONS.—An English journal frankly gives credit to the American genius for at least fifteen in inventions and discoveries which, it says, have been adopted all over the world. These triumphs of American genius are thus enumerated: First, the cotton gin; second, the planing machine; third, the grass mower and grain reaper; fourth, the rotary printing press; fifth, navigation by steam; sixth, hot air or caloric engine; seventh, the sewing machine; eighth, the India rubber industry; ninth, the machine manufacture of horse shoes; tenth, the sand blast for carving; eleventh, the gauge lathe; twelfth, the grain elevator; thirteenth, artificial ice manufacture on a large scale; fourteenth, the electro-magnet; fifteenth, the composing machine for printers. It is not often that American achievements in this direction receive due credit from such a source.

THE DEATH OF A GENERATION.—A writer in an English magazine studies from birth to death the march of an English generation through life, basing his remarks on the annual report of the registrar-general. The author singles out, in imagination, a generation of one million souls, and finds that of these more than one-fourth die before they reach five years of age. During the next five years the deaths number less than one-seventh of those in the first quinquennium. From ten to fifteen, the average mortality is lower than at

any other period. From fifteen to twenty the death-increase again, especially among women. At this period the influence of dangerous occupations begins to be seen in the death-rate. Fully eight times as many men as women die violent deaths. The number of such deaths continues to rise from twenty to twenty-five, and keeps high for at least twenty years. Consumption is prevalent and fatal from twenty to forty-five, and is responsible for nearly half the deaths. From thirty-five to forty-five the effects of wear and tear begin to appear, and many persons succumb to diseases of the important internal organs. By fifty-five the imagined million has dwindled down to less than one-half, or 421,115. After this the death-rate increases more rapidly. At seventy-five there remain 161,124, and at eighty-five, 38,565. Only 202 reach the age of 100. At fifty-three the number of men and women surviving is about equal, but from fifty-five onward the women exceed the men.—*Popular Science Monthly.*

Personal.

The health of Col. Thos. A. Scott, President of the Pennsylvania Central Railroad, is perfectly restored. He will resume his customary duties in September.

Rev. Dr. John Cumming, the celebrated writer on the millenium, has been ordered by his physicians to renounce all mental work. He is about to retire from the ministry.

Miss Lillian Taylor, the daughter of the late distinguished poet and minister, has translated into German the play of "Masks and Faces," and it has been successfully produced in Berlin.

The Ex-Empress Eugenie has written her mother that after the funeral of the Prince Imperial she will spend a few months in a convent near Burgos. At Madrid it is thought that the Ex-Empress Eugenie will take up her residence in Spain.

The following words were spoken by the Emperor of Germany at a celebration in connection with the Cathedral of Berlin: "If there is anything capable of acting as a stay to us in the life and turmoil of the present time, it is the support alone to be found in Jesus Christ. Let not yourselves, therefore, be misled, gentlemen by the tendencies prevailing in the world, especially in our days; and do not join the great multitude who either entirely leave the Bible out of account as the only source of truth or falsely interpret it in their own sense."

The story is told of Leo XIII. that one morning when Commander Sterbini was about to serve him with some salt, the cellar slipped from the tray and fell to the table. The Pope rose from his seat, looked at the ground to see if any had fallen there, and then said: "Only see, the salt is upset, and had it fallen on the ground I believe I should not have gotten over to day." Taking out a note-book, he wrote in it a moment and then observed: "We shall see whether we do not have the loss of some beloved Cardinal to deplore before long." Nine days later Cardinal Aquino died, and the Pope called on Sterbini to read aloud the note he had made in the book, and then said to those around him: "Had the salt been scattered on the floor instead of upon the table, verily I believe I should be standing now before the judgment-seat."

Books and Periodicals.

THE BRIDAL SOUVENIR. Compiled by Samuel Cutler, author of "The Name Above Every Name," etc. American Tract Society, 150 Nassau street, New York.

This is a neat little volume, bound in white muslin, lettered in gold. It contains many precious selections bearing upon the holy estate of matrimony, and includes a blank form for a marriage certificate. A suitable gift for a pastor to those he unites in wedlock. Price 60 cents.

THE GLORIOUS SUFFICIENCY OF CHRIST. By Rev. Cornelius Tyree, D. D., Liberty, Va. American Tract Society, 150 Nassau street, New York. Pp. 116. Price 60 cents.

A beautiful little book, that will bring comfort to many a soul that is prone to despond. Both of these books come to us from the Pennsylvania branch of the American Tract Society, H. N. Thiesel, District Secretary, No. 1210 Chestnut street, Philadelphia.

LITTELL'S LIVING AGE.—The numbers of the LIVING AGE for the weeks ending July 12 and 19 respectively, contain the following articles: French Novels, *Blackwood*; The Revival of the Waike Power of China, *Fraser*; Origin and the Beginnings of Christian Philosophy, Part II, and the Origin of the Week, *Contemporary*; The Critic on the Heath, *Nineteenth Century*; Village Life in the Apennines, *Cornhill*; Waterloo Waifs, *Temple Bar*; Suspended Animation, *Nature*; George Eliot's Ideal Ethic, and Conservative Democracy in Switzerland, *Spectator*; Mrs. Montague, and a London Caravan, *Saturday Review*; A Japanese View of Co operation and Confidence, *Choya Shinbun*; with the continuation of JEAN INGELWOLF'S "Sarah de Borenger" and Miss KEARY'S "Doubting Heart," the conclusion of "The Professor's Niece" and the usual amount of Poetry.

For fifty-two such numbers of sixty-four large pages each (or more than 3,000 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with the *Living Age* for a year, both postpaid. LITTELL & Co., publishers, 17 Bromfield Street, Boston.

FRANK LESLIE'S SUNDAY MAGAZINE FOR AUGUST. Professor William Wells, of Union College, furnishes an illustrated article upon "Emigration to the Holy Land," which embodies full information in regard to the past and present condition of the colonies which have been established there, and the present prospects of the schemes for emigration to that country.

Mrs. Alfred H. Guernsey gives the second of his papers upon the Persecutions. The subject of this is "The Crusades against the Aborigines and Waldenses." We give a large extract from it on our Family page.

The serial story, "David Fleming's Forgiveness," is concluded. Among the other stories are the conclusion of Rhoda Worthington's vigorous tale, "Bernard Graham: A Problem;" "Lady Vagart's Ward;" and "Snap's Two Homes," which will be completed in the next Number. Among the poems are: "Till Death do us Part," by Mrs. E. L. Skinner; "Credo," by Nellie C. Hastings, and "Work Together," by Mary A. Kidder.

Mrs. Mary E. Sherwood gives a graphic account, from the Protestant standpoint, of the ceremonies at the opening of St. Patrick's Cathedral in New York, and there are also illustrations of the Archbishop at throne and the Grand Altar in the Cathedral. The miscellaneous department of the Number comprises articles, profusely illustrated, upon natural history and the manners, customs, scenery and architecture of various countries.

Dr. Deems furnishes a "Popular Exegesis" of several difficult passages in Scripture, gives a full résumé of religious intelligence at home and abroad, and discourses editorially upon such topics as "David's Sheep Experience," "A Street Collision," "Paving on Airs," "Unum Corpus sumus in Christo," "Clergymen's Vacations," and "Vox Populi."

In all, this Number contains about fifty separate articles, and more than seventy illustrations.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D.,
Rev. T. J. BARKLEY,
Rev. A. R. KREMER,
Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, JULY 23, 1879.

CRIME-CAUSE.

Hon. Richard Vaux has recently published a pamphlet on this subject, which is full of practical interest. We wish it could be extensively circulated and closely studied. We say *studied*, for, with all the palpable facts presented, no man can fully appreciate what is involved in them by a mere casual reading.

Some persons imagine that they could very easily get at the bottom of the evils that afflict society, and that, if their pet theories were carried out, the problem of human perfectibility would be readily solved. Generally, such people have had very limited opportunity for observation, and would not have to go far to see their bubbles punctured by a fair experiment. Unfortunately, they never reach the point at which they would come to a knowledge of their own ignorance, if the thousand complications of which they had never dreamed before, were brought into view.

This general subject has long attracted public attention. It has been earnestly studied by eminent Christian philanthropists, who have pursued their investigations at such an expense of time and money, as to leave no doubt of the fact that they have been actuated only by a desire to promote the good of humanity. The object in view has been, not simply to find out the best treatment for convicts, but, if possible, to discover and take away the causes of crime.

It is easy enough, of course, to go into a broad generality; to say that *sin* is the cause of all crime, and that the best and only effective way to meet it is with the life and grace that comes to us in Jesus Christ. That is most certainly true; but if we look into the mystery of iniquity that works all around us, we will see wheels within a wheel; and when it is demonstrated that the same crime grows continually from the same root, the fact is worthy of some attention. The percentage of evil that may be traced to intoxicating drinks, for example, startles men, and makes them strive, not only to reform inebriates, but to control that which causes drunkenness. But intemperance, though a great crime-cause, is not the only one. Mr. Vaux has given twenty-two others which are not generally thought of, but to which certain evils, of which the law must take cognizance, may be traced almost as surely as some kinds of fruits may be referred to certain kinds of trees. These crime-causes are as follows:

1. Hereditary and inherent depravity.
2. Insanity.
3. Association.
4. Compulsion of social forces.
5. Pauper training, by public institutions.
6. System of public school training.
7. Physical disease.
8. Family influences.
9. Amusements.
10. Want of home government.
11. Education, and weakness in moral power.
12. The laxity in the administration of the law.
13. The want of trade knowledge teaching.
14. The want of corrective treatment of vagrant youth.
15. Pauperizing the indigent and making criminals of neglected children.
16. The laxity of discipline, and the want of proper capacities in the police.
17. The want of rigid regulations as to taverns, etc.
18. Idleness, and the want of means to prevent it by some system of compulsory trade teaching.
19. The want of all incentives to learn trades.
20. Too much license and no repressive means to control self-will in the young.
21. The want of a perfected system of law to regulate minor offences that are not in themselves more than venial.
22. The poor-houses, almshouses and institutions in which infant children are cared for.

This list has been made out, not upon the strength of a single question put to

convicts, but after a thorough examination of a multitude of cases, and after considering the temperaments of individuals, and allowing for the modifying circumstances and influences by which they have been surrounded. Mr. Vaux says, that "social condition is a powerful agency in creating crime. To properly investigate it, demands a careful study of the community, its elements, tastes, habits, recreations, moral standard, school system, trades, business, locality, the relation of the sexes, the sentiments of the people, the estimate of personal character, and the trivial offenses and the graver that are more or less common, the institutions for what is often called benevolence or charity, pauperizing or non-pauperizing public aids, what proportion of negroes are habitually idle persons, the places of amusement for the people, the training of youth and the police government—all these are elements in the formation of crime-cause."

It is with these conditions, all taken into consideration, that the table is made, and it presents food for thought for every earnest man, because he, and the community in which he lives, is interested in it. It would astonish many persons, for instance, if they could truly know how often congregated pauperism gives rise to worse evils than the wants the State is honestly striving to relieve.

But, let any one think for a while upon the want of trade knowledge as a crime-cause. It is remarkable that, in the Eastern Penitentiary, with a population of 1584, during the year 1848, there was scarcely one who had been an indentured apprentice. This may be accounted for, by saying that there are now no indentured apprentices, from which a class of criminals might be gathered. That, however, only pushes the inquiry back one step farther, and leads us to ask why there are none,—a question which would receive many answers, all of which would show deteriorating influences, and bring us to the same conclusion as to the effect upon public morals. But it is not necessary to follow that, because it is equally true, as we are told by the superintendent, that there is not a thorough-bred mechanic in the institution. When the walls of the new corridors were built, not a stone-mason could be found, and many had to be taught to do the work. This absence of men skilled in handicraft, is remarkable when we remember how many, according to reports, have been thrown out of employment of late years. But it has been shown to be a fact, that the involuntary idleness of the mechanic, does not degenerate into the vice that characterizes vagrancy. He may even get on sprees and sell his tools, but, as a rule, he will work to replace them, rather than resort to theft. It is altogether different with the tramp, who will commit any outrage rather than perform honest labor; whose idleness is vicious, and makes him an element of danger. Looked at in this light, this matter becomes a very important one, not only as involving expense to the State, but the safety of the people.

PRINCE BISMARCK'S VATICAN POLICY.

There has been a great deal of speculation lately, in regard to Prince Bismarck's policy towards the Vatican, and many have regarded him as having receded from his original position. This view has been favored of late by the retirement of Dr. Falk, the Minister of Ecclesiastical Affairs, who seemed to be more unrelenting than the German Premier himself. But Bismarck has lately affirmed his determination to stand by his original principles, which, however, he thinks are more likely to triumph through mildness. The Berlin correspondent of the London Times, says the key of his policy "will be found in one of his recent speeches, in which he said that it was praiseworthy under certain circumstances to fight a quarrel out to the bitter end, but when ways and means presented themselves of toning down the acerbity of the conflict without affecting the principle at stake, he would not deem himself justified in neglecting such proffered opportunity."

It is thought the more lenient way of

enforcing the laws of Germany, as they affect ecclesiastical matters, will secure their recognition at the Papal Court. Time will show.

A FESTIVE SEASON IN DELAWARE.

The St. John's Reformed Church, Wyoming, Delaware, celebrated the tenth anniversary of its organization, on Sunday, the 13th of July. The Sunday-school assembled in the morning at 9 o'clock. The services were opened by the pastor, the Rev. E. H. Dieffenbacher, after which the annual report was read by the secretary. It presented a detailed account of the workings of the school during its existence, and especially during the past year. The school is in a flourishing condition, and has the names of one hundred scholars on the roll, the most of whom are in regular attendance. The school was addressed by the visiting brethren present, Rev. Drs. S. R. Fisher, C. Z. Weiser and G. B. Russell.

At half-past ten o'clock the regular services of the day commenced. They were opened with the liturgical services for the day by Rev. S. R. Fisher. A full, yet succinct, history of the congregation since its organization, was then read by the pastor. It detailed the many struggles through which the congregation had to pass, and the success which has thus far marked its history. It was organized on July 18th, 1869, with a membership of twenty-two. To these have been since added, at intervals, eighty-nine, so as to make the whole number one hundred and eleven. Of these, two have died within the last two years, and several have been dismissed, having removed from the neighborhood. The present number of the actual membership is eighty-three. To these are to be added forty-nine baptized members, making the whole membership at present one hundred and thirty-two.

The congregation was organized by the Rev. S. R. Fisher, under the authority of the Philadelphia Classis, but was supplied during the first year of its existence by the Rev. G. B. Russell, then of Philadelphia. The first regular pastor was the Rev. C. C. Russell, who, after serving it about a year, without, however, having been regularly installed, was suddenly removed by death, whilst on a visit to his friends. His death was deeply lamented, and his memory is warmly cherished by those to whom he was privileged to minister in holy things. After being supplied by different persons, among them the Rev. Saml. Miller and J. G. Wolff, deceased, a second pastor was called in the person of the Rev. W. F. Lichtner, who was ordained to the work of the ministry and installed as pastor, by a committee of the Philadelphia Classis. He, however, continued only about a year, when he was succeeded by the present pastor.

The congregation is in a prosperous condition. It has a neat house of worship, which was dedicated in April, 1874, and is now free of debt. Its pastor has also been instrumental in organizing a congregation at Ridgely, Md., a little over a year ago, which now numbers fifty members, and is about to be provided with a pastor of its own.

The memorial sermon was preached by the Rev. G. B. Russell, from Psalm 115: 13 and 14. After advertising in a very appropriate and feeling manner to his personal connection with the early history of the congregation, he dwelt somewhat at length, first upon the distinguishing characteristics of the people referred to in the text, and then upon the signal blessings in store for them, as indicated in the words of the Psalmist under consideration. The sermon was full of earnest religious thought, and happily adapted to the occasion. The house was well filled with an attentive audience.

In the afternoon, the Rev. C. Z. Weiser preached in the German language to a full house, on Matthew 5:6, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." He also preached in the evening to a large and attentive audience, on "The Sin against the Holy Ghost." Monday afternoon was spent in a drive through the country and a visit to the Delaware Bay. In the evening, Dr.

Weiser lectured to an appreciative audience on "Self-Education." Our space will not allow us to give even an outline of the contents of his lecture. Suffice it to say, that it was full of suggestive thoughts, presented in a pleasing and forcible manner.

On Thursday, the Sunday-school of the congregation held a regular picnic on the camp-meeting grounds near Camden, which are admirably adapted to such a purpose. The provision for the bodily wants were ample and heartily partaken of. The intervals were spent in religious and other appropriate exercises, Revs. S. R. Fisher and G. B. Russell being the speakers for the occasion. Rational amusements for the young were also not wanting. The day, though warm, was very pleasantly spent, and nothing occurred to mar the general enjoyment. The whole occasion will be long remembered by this interesting and energetic people.

The surrounding country wears, indeed, a most pleasing aspect. The ample acres, under a high state of cultivation, are covered with the products of the soil. The berry season, as it is called, was about closing, to be followed by the peach season, which promises to furnish a more than usually abundant crop. The strangers, a number of whom accompanied the visiting ministers from Pennsylvania, were highly gratified with what they both saw and enjoyed. Yea, all hearts found abundant occasion to thank God for the manifold mercies with which He is pleased to crown His people.

VACATION RAMBLINGS.

Our Summer visit to a double set of friends and relatives, is as fixed and as annual as the Summer solstice. Our course is northward; and, as with smart pace, our horse and carriage bear us and family, away from the parochial manse, in a few moments we are beyond Mason and Dixon's line, having entered the broad acres of the great Keystone of our republic.

Leaving the bounds of our own parish, we enter that of Rev. A. J. Heller. Here, we are informed by one of the parishioners, that we are expected to join a party next day—July 4th—at a favorite retreat in the mountain, where do congregate, every heated term, the brethren Heller, Zieber, Dietrich, Kieffer, and some laymen, conspicuous among the latter being a Gettysburg editor, Stable, an important element at the retreat, especially if any of the clerical brethren have carried with them the least remains of blues. So we spent part of Independence Day in the mountains, with some of these brethren and friends. To Dr. Zieber especially, this Summer resort has been a great benefit—the pure mountain air and healing waters having proved to be much more to him than the best medical aid, in his broken-down condition. He was equal to any of us, as in the middle of the afternoon some of the party ascended with long staves, a favorite mountain elevation about a mile distant. The height gained, what a scene! At our feet is the village of Cashtown, its pretty Reformed Church pointing upward with its beautiful spire, but we look down upon its highest point. Bro. Heller's large pastoral charge lies before us; we see Gettysburg, Littlestown, Hanover, Oxford, all strongholds of our Zion, and many other places—a lovely sight. Just at this point, which commands such extensive view, the association, of which Dr. Zieber seems to be president, intend to erect a building, a Summer house, where they can enjoy themselves in the refreshing mountain breezes, and in sight of their parishes below. Is not that overseeing the flocks? The lumber is all there, and, at this writing, no doubt the house is ready for its occupants. Breathe on, brethren, inhale the invigorating and unadulterated mountain air, and then go down from the mount into the valley of conflict and labor, with new energy and zeal, in the Master's service.

We feel now, like moralizing a little. When those brethren—the pastors—look down from their mountain house over their large fields of labor, can they

help thinking that they are entirely too few for the heavy demands on their limited strength? Out with your field-glasses, brethren, and behold the vast spiritual interests for which you are held responsible. Before you are a score of churches, which are expected to be cared for by four or five pastors. It cannot be done. Let Zion's Classis awake and put on her strength, and not attempt to feed flocks on a hundred hills, without an adequate number of shepherds. Divide the charges. Multiply the number of pastors. And instead of a party of two or three (the minimum gospel number), there will be a dozen or more of the Lord's weary servants reclining in that mountain house, and viewing their small, but well-tilled pastoral fields.

A LESSON.

Rev. John Cumming, D. D., of London, is reported not only as so sick that he has been obliged to relinquish his work, but as almost deserted by his people. This is not because of the infirmities that have come upon him by reason of old age, but because his interpretations of prophecy have been so positive, and yet proved so false that his own parishioners have lost all confidence in him as a teacher. We have no sympathy with the spirit of railery, that now reminds him of his unwarranted predictions; but his case presents a lesson to those, who, instead of preaching the simple gospel of Christ, leaving some things in His hands run out into fixing dates, and forcing history to suit theories.

CORRECTION.

In the published extract of the minutes of Lebanon Classis, the name of Dr. F. W. Kremer was not given in the list of delegates to the Synod. He is fourth on the list of the primarii. We are sorry for the omission.

Notes and Quotes.

There are often two sides to the question, as is evident from the following:—"I have been a member of your Church for thirty years," said an elderly Christian to his pastor, "and when I was laid by with sickness for a week or two, only one or two came to visit me. I was shamefully neglected." "My friend," said the pastor, "in all those thirty years how many sick have you visited?" "Oh," he replied, "it never struck me in that light. I thought only of the relation of others to me and not of my relation to them."

A correspondent of the *Presbyterian* has some timely remarks upon neglected prayer-meetings. One difficulty in the way is, that men are not contented with simple praise and supplication, unmixed with talks and exhortation, and the correspondent thinks, that if sixty minutes cannot be spent in that way, people might at least try thirty or forty. He puts the matter in this way: "Is not church prayer too great a matter to be neglected and misused as it is? Cannot moderate efforts of pastor and elders, made in private, draw into prayer-meetings and into our public prayers the stronger part of the men of the church? Perhaps a little arrangement or system in the prayers—at least in the order and seriousness of a liturgy—and a careful preparation of those who are to lead the prayers of their brethren, would induce Presbyterians to come together to pray. The best address in the writer's experience seldom rouses or stimulates the spirit of prayer—a spirit that seems far off from our meetings. Our church has sermons and lectures and Bible classes—all profitable—but it has lost its prayer-meetings."

REUNION AT BETHANY ORPHANS' HOME, WOMELSDORF, PA.

On Thursday, July 24, this Home proposes to celebrate its 15th anniversary. But few of the good people who have hitherto helped to support it have met face to face within the walls of its buildings and beneath the shade of its grove. In response to the wishes of many of its friends, and believing that it would accrue to the benefit of the cause, and to the social enjoyment of our Reformed people, the Board of Managers hereby cordially invites pastors and their congregations, as well as all

friends of the Home, to join them on this festive occasion. Visitors can travel at reduced railroad rates, of whose fares the Home receives a certain percentage. Lunch can be had at the Home at moderate rates.

B. BAUSMAN,
Pres. Board of Managers.

DEPARTMENT OF MISSIONS.

BY THE SUPERINTENDENT.

Missions in the Pittsburgh Synod.

It devolved on the Superintendent, during this spring, to make several visits to the churches over the mountains within the bounds of the Pittsburgh Synod. He was in attendance at the meetings of the Westmoreland and Allegheny Classes, the former continuing its sessions over Whitsunday, the latter over Trinity Sunday. It was his purpose to attend the sessions of other Classes in the same Synod, but they seemed this year to be of the same mind and met about the same time, so that there could be but little interchange of delegates, and no time for passing from one to the other. But, where there is the same spirit, a part will generally represent truthfully the whole, and so we may claim that we visited all of them, in spirit at least. The air beyond the mountains we found as we have found before, to be refreshing and reinvigorating to the physical man; and so it turned out with the ecclesiastical atmosphere. We made two trips, and returned home both times refreshed in body and mind. A few years ago the country at present covered by the Pittsburgh Synod was, to a great extent, missionary ground. The ministers were few, and the churches far from wide awake. Now there are there five Classes, which will compare favorably with any other five within our bounds, in zeal and practical activity in spreading the gospel. Not many years ago, the old Westmoreland Classis, as some one of our ministers said in public, contributed about \$400 for benevolence. Now each of the five does more than that much. The Somerset Classis, not the largest star in the constellation, reported gifts amounting to more than \$1300 during the past year. For a number of years Grace Church, in Pittsburgh, which was once a mission itself, gave more for benevolent objects, in proportion to its membership, than any congregation in our connection. Last year it did not do quite so well. Some years ago it contributed more than what the old mother Classis in its day did: it will no doubt do so again. At the Classes, we learned that systematic benevolence on the apostolic plan had made more progress than we had supposed. This accounts, we suppose, for the fact, that more is done for the general operations of the Church in proportion to membership, west of the mountains than in the older churches eastward. An elder in Westmoreland county informed us, that weekly contributions for missions were cheerfully given in his congregation, and that the plan was generally satisfactory. In another country church in Somerset county, we attended a congregational meeting, at which the envelop system for raising the pastor's salary and Classical assessments was adopted with the hearty good will of the people. What can be done in the west can be done also in the east.

The Mission at Johnstown, Cambria Co.

At the meeting of the Westmoreland Classis, our interest at Johnstown came up for consideration, and measures were adopted to organize a new congregation at that point, or, rather to reestablish an old one. It appeared that some forty members of the Church were still to be found, and that others were gradually coming in from the country churches. The Rev. W. H. Bates, of the Somerset Classis, was authorized to supply this mission for the present without any appropriation from the Board. This he will be able to do, as his pastoral charge lies adjacent. Moreover, he has recently been relieved of some of his congregations, and so he will be enabled to devote part of his time to this new work. A committee was appointed by Classis to assist him in placing the mission on a permanent foundation. Johnstown is a prosperous place, increasing in population, large enough now to be a city, and the only town in our travels, where we heard no complaint of hard times. The iron works have been kept in operation ever since the panic begun in 1873. Work seems to be plenty, and the houses are all rented. It has a population of over 20,000. At such an important place along the railroad, we need a church. With the divine blessing on our persevering efforts, we have no doubt that we will have one at no distant day.

Mission in Allegheny City.

During the meetings of the Allegheny Classis at Pittsburgh, an examination was made into the condition of the mission in the neighboring city of Allegheny. Some years ago it was self-sustaining, and it seemed to be in a fair way of becoming a large and prosperous congregation. But it has been peculiarly unfortunate. A process of disintegration commenced some years ago, and continued from year to year, until little was left of it except a large debt. Its condition was found to be deplorable, and yet not entirely hopeless. The Classis, under the circumstances, deemed it to be its solemn duty to make an effort to resuscitate it, and, if possible, to place it in a condition to grow and prosper. The Licentiate Rev. R. C. Bowling was appointed to take charge of it for the present, to make an effort to rally the congregation and to give it another opportunity to grow and prosper. He secured a small appropriation from Classis. There is an urgent necessity for a church in Allegheny, as much so as in Pittsburgh. On many accounts it is the better situation of the two. The greatest difficulty in the way, we presume, is, that the people have become discouraged and dispirited. This must be first overcome. Then let all concerned go forward in the exercise of faith, and the work will be accomplished.

Mission at Mansfield, Allegheny Co.

A German congregation in Mansfield Valley, a few miles below Pittsburgh, has hitherto stood by itself, without any ecclesiastical connection; but it had become tired of its independent position, and it sought to be received into the Reformed Church at the meeting of Classis. Its request was granted on certain conditions. When these are complied with, it will be received into our communion, where, no doubt, it will grow in grace and thrive more than it has done hitherto in the bleak atmosphere of false freedom. It has a membership of over two hundred, a respectable church building, with some debt and good prospects of usefulness in a region of country along the Ohio, where there are many Germans. The Rev. Charles Knepper, who is favorably known to these people, has been

appointed to take charge of this interest with a small appropriation from the Board of Missions. We congratulate this brother on his returning health, and hope that his return to the practical work of the ministry may be the beginning of a long career of usefulness among the Germans. The harvest consisting of this foreign population in the environs of Pittsburgh is great, but the laborers are few. Much prayer to the Lord of the harvest is needed.

INSTALLATION AT COLUMBIA, PA.

As has already been announced, the Rev. C. S. Gerhard has recently removed to this place from Sunbury. He was formally installed as pastor of the Reformed Church at Columbia, on Sunday, July 13th, by a committee consisting of Rev. G. W. Snyder, Rev. W. T. Gerhard, and Prof. J. S. Stahr.

The good people of Columbia received the new pastor with open hearts and willing hands. After the family had been comfortably settled in the house which is to be their temporary abode until they can occupy the commodious parsonage, the people planned and held a "reception" for the pastor and his estimable wife in the basement of the church, on Thursday evening, July 10th, which proved delightful to all concerned. Invitations had been extended to the members of the congregation and other friends of the Church, as well as to ministers of sister denominations, and they assembled in large numbers to welcome the pastor to his new field of labor. A very pleasant evening was spent in conversation, speeches by several ministerial brethren, music, and partaking of the refreshments which had been provided for the occasion.

On Sunday morning a large and attentive congregation filled the church, where, it was evident, deft fingers had again been at work to prepare for the service. The floral decorations, without being very elaborate, were in very good taste, and very beautiful. On one side of the chancel stood a large Oleander in full bloom, on the other, a beautiful rustic stand full of Coleuses and Geraniums. On the altar was an inclined plane of moss sloping toward the front, on which rested two beautiful floral emblems, a white cross and a scarlet anchor. In front of these stood a large pyramid of choice flowers, whilst still others were arranged on the baptismal font and altar railing. Surrounding all, in large evergreen letters, above the pulpit, was the word Welcome, which seemed to express the sentiment of every heart.

The installation sermon was preached by the chairman of the committee, the Rev. G. W. Snyder, on John 18: 36. The installation service was conducted by the Rev. W. T. Gerhard and Prof. J. S. Stahr. The latter preached in the evening.

The earnestness and unanimity of the congregation, the respect for, and confidence in their pastor, which they manifest, and the ability and zeal of the pastor himself, augur a prosperous future, and with the blessing of the Great Head of the Church, will insure a pleasant and prosperous pastorate.

N. S. R.

COMMENCEMENT OF THE GREENSBURG FEMALE SEMINARY.

The Commencement of this institution took place on the 23d and 24th of June. The annual examinations were held during the forenoon of the 23d, which was said to be highly creditable both to teachers and pupils. Very much to our regret, we did not arrive on the ground in time to attend them. In the afternoon the grades of the students during the year were read out publicly, with sundry interesting remarks and explanations by the Principal. They indicated encouraging progress on the part of the school. Comparatively few absences from recitations were reported. It seemed to us, that either the young ladies enjoyed a better degree of health than that enjoyed in some other schools with which we were acquainted, or else they had cultivated better habits of punctuality, as they were able to make such a favorable record of their attendance. In the evening the public were entertained with a *Soiree Musicale*, consisting of solos, duets, trios and quartettes, fourteen in number, which showed the progress of the students in the department of vocal and instrumental music. It was a free concert, for which Prof. Cort doubtless received many thanks from the good citizens of Greensburg. The entertainment ended with the annual address by Dr. Theodore Appel on "Faith as an Element of Education." This ought to have come first. We admired the good attention of the audience for the first half hour after ten o'clock at night, and was not at all surprised, that after that they evinced some uneasiness and some disposition to get home. As we live we must learn, and try not to have too many good things crowded together in a small hall on a warm summer evening.

On Tuesday forenoon the exercises of Commencement proper were held in the main hall of the Academy. They consisted of musical performances, essays, a valedictory, an address by the principal, and the presentation of diplomas. The graduates this year were only two, some four or five of the class having dropped out of line during the year, and unwisely given up the honors of graduation. We have lost the programme, or else we would do ourselves the pleasure of recording the names of the two who finished their course with honor. There seemed to be only one opinion, that the pupils acquitted themselves well, and that they ably sustained the fair fame of their Alma Mater. There was a large crowd present, among whom a number of the alumni were pointed out to us. By and by they will form, we hope, a large and pleasant sisterhood. After the exercises in the hall were ended, visitors were invited to examine the drawings and paintings in Art Hall. These were much admired, and illustrated the progress of the young ladies in this department of art under the charge of their very competent teacher, Mrs. Campbell. Recently a new arrangement has been made, by which a department has been opened for the education of young men in the classics and the higher branches of an English education. It promises to be a useful school in preparing young men for college or business. If this new departure should continue to be encouraged, we presume it will result in two schools under one head in separate buildings. We were much pleased with what we saw of this institution. It is under the fostering care of the Pittsburgh Synod, and well deserves the patronage of our Church generally, and particularly west of the mountains. A school for young ladies under Reformed influence is much needed; also a school for young men, where they may with less expense prepare themselves for the Soph-

omore, or, better, perhaps, for the Junior Class in College. Prof. Cort has thus laid the foundation for schools of both kinds on his own responsibility, and without any expense to the Church; and he deserves not only our thanks, but also our earnest help and co-operation. This he ought to receive more and more.

We cannot close this brief notice of Prof. Cort's Seminary at Greensburg without referring to his previous career in laying foundations upon which others have since been building. He has certainly become quite a veteran in the service of establishing high schools, under the wing of the Reformed Church. He commenced his career in establishing such institutions among the Presbyterians in Iowa. After deep application, he returned east and started classical schools at Reimersburg, Limestoneville and Martinsburg. He had, we think, also something to do in beginning the Female Seminary at Allentown, and built up a flourishing school for soldiers' Orphans at Quakertown in Bucks county. After swinging around the circle, he has at length got back again to his native county of Westmoreland, after many years of wanderings, where, among his old friends, and his numerous relations and connections, he is most usefully engaged at present in building up a school of a high grade pro Christo et pro Ecclesia. He certainly deserves the liberal encouragement of all alike, whether in or out of the Church, in his good work. We extend to him, for our part, our best wishes for the success of this last enterprise, which should be the crown of all others in which he has taken part. Semper vivat et floreat Academia Greensburgensis.

A.

OPENING OF FRANKLIN AND MARSHALL COLLEGE, REDUCTION OF EXPENSES, &c.

We deem it proper to direct public attention thus early to the opening of the next year in the College at Lancaster. According to the announcement in the Catalogue, the next term will open on Thursday, September 4th, at 10 o'clock, A. M. The opening address will be delivered by Prof. John B. Kieffer. We call special attention also to the announcement in the Catalogue, that examinations for admission to College will take place on the day preceding the day of opening, viz., Wednesday, September 3d, at 2 o'clock, P. M., in the College building.

In making this announcement, we are authorized to state also, that a considerable reduction in the expenses of the students has been made. Hitherto the expense for room furnished, fuel, light, and boarding, has been \$4 per week. Hereafter it will be at the rate of \$3.25 a week. So far as the accommodations will allow, students will be required to take rooms in Harbaugh Hall and the Academy building, but they will be allowed to select their own boarding place. It is believed that, with the above reduction, and the furnishing of good boarding, the students will prefer to take their meals in the building in which they room.

At these rates students, who are on scholarships, can get furnished room, fuel, light, boarding, and tuition at Franklin and Marshall for \$1374 per year. This includes also the contingent fees. We believe this is considerably lower than at any other institution in the Church. Such low prices can be afforded only by an institution that is endowed. Prices generally have come down, and it seems natural that there should be a reduction in boarding, &c., at the College.

It is expected that the old students as well as the new ones who intend to enter College, will carefully note the time of opening and also the time for examinations, so that there may be a full attendance on the opening day.

Secretary of Faculty.

ALLEGHENY CLASSIS-EIGHTH ANNUAL MEETING.

Allegheny Classis held its eighth annual sessions in Grace Church, Pittsburgh, Pa., June 4-9, 1879. The opening sermon was preached by the retiring President, Rev. J. M. Souder, from John xiv. 26, "He shall teach you all things."

Delegates Present.—Revs. T. J. Barkley, T. F. Stauffer, F. A. Edmonds, J. W. Alspach, J. Hannabery, H. D. Darbaker, Caspar Scheel, Chas. Knepper, W. F. Lichliter, J. M. Souder, W. B. Sandoe and J. W. Knappenberger; and Elders T. J. Craig, Peter Dewalt, Henry Nicholas, Conrad S. Sann, Geo. F. Rahauer and J. W. Dersheimer.

Officers Elected.—Rev. J. W. Alspach, President; Rev. Chas. Knepper, Corresponding Secretary; Elder T. J. Craig, Treasurer. Rev. W. F. Lichliter is Stated Clerk.

Advisory Members.—Revs. M. F. Dumstrey, John M. McConnell, T. Appel, D. D., and M. B. Masalsky; and Licentiates G. A. Whitmer, R. C. Bowling and C. Gumbert.

Divine Services.—Thursday evening, Sermon by Rev. J. M. McConnell; Altar Service by Rev. J. Hannabery. Friday evening, Sermon by Rev. J. Hannabery; Altar Service by Licentiate G. A. Whitmore. Saturday at 3 P. M., Preparatory Service, Sermon by Rev. F. A. Edmonds; Altar Service by Rev. J. W. Alspach. Sunday morning, Communion Service, Sermon by Rev. W. B. Sandoe; Altar Service by Rev. W. F. Lichliter. Sunday evening, Missionary Sermon by Rev. T. Appel, D. D.; Altar Service by Rev. H. D. Darbaker. Sunday School Services, Sunday morning, Addresses by Revs. W. F. Lichliter and Chas. Knepper.

Students for Ministry.—Reports were received from the students for the ministry, Edward Wingerth and John Swift, now pursuing their studies as members of the Sophomore Class at Mercersburg College. Classis recommended to the Board of Education the continuation of their present appropriation. Student J. C. Tinsman was present, and at his request was given permission to teach during the coming year.

Reception and Dismissal.—Rev. J. W. Knappenberger was received from Westmoreland Classis, and Rev. Caspar Scheel dismissed to the German Classis of West Pennsylvania.

Calls Confirmed.—A call to Rev. J. W. Alspach from the Fairview charge, and one to Rev. J. W. Knappenberger from Zion's church, East End, Pittsburgh, were confirmed. Revs. W. B. Sandoe, T. F. Stauffer and F. A. Edmonds were appointed a committee to install the former; and Revs. H. D. Darbaker, J. M. Souder and Chas. Knepper a committee to install the latter.

Stated Supplies.—Rev. T. F. Stauffer was appointed stated supply to St. Paul's church, Butler, Pa.; and Rev. J. W. Knappenberger to Trinity church, Wilkensburg, Pa., for the current year.

Sunday School Work.—Revs. F. A. Edmonds

and T. J. Barkley, and Elder T. J. Craig were appointed a committee on the general interests of Sunday School work, and to provide for the holding of Sunday School Conventions.

Synodical Recommendations.—The several amendments to the Constitution sent down to the Classes by the General Synod were adopted. Consistories were recommended to organize missionary societies in their respective churches in accordance with the recommendation of the General Synod. Pastors were requested to preach on the subject of the Diaconate in connection with the distribution of the tract on that subject sent up by the General Synod. The requests of the General and Pittsburgh Synods were adopted.

Representation of the Diaconate.—A petition signed by members of Zion's church, Pittsburgh, requesting Classis to overture the General Synod to provide for the representation of the Diaconate in the higher judicatories of the Church, was referred to a special committee consisting of Revs. T. J. Barkley and W. F. Lichliter, and Elder T. J. Craig, with instructions to report at the next annual meeting.

Interest in Church Properties.—The committee on the church property, corner of Smithfield St. and 6th Ave., Pittsburgh, was continued; and also the committee on the Blue State property. Elder A. Moyer, at his request, was relieved from serving longer on the latter committee, and Rev. J. Hannabery appointed to fill the vacancy.

Missionary Work.—Mansfield Valley, Pa.—Some members of the late Independent German Church of this place requested Classis to appoint a minister to organize them again and help them to devise ways and means to pay a pastor and a remaining church debt. Classis granted the request on certain conditions, appointed Rev. Charles Knepper to test the field, and Rev. T. J. Barkley and Elder T. J. Craig a committee to assist him in securing a compliance with the conditions. The Tri-Synodical Board of Missions was requested to appropriate \$50 to aid the interest.

First Church, Allegheny, Pa.—Classis resolved to appoint a supply for two months, to ascertain whether anything could be done to rally the interest, appropriated \$50 for this purpose, and placed the appointment of a supply in the hands of the Superintendent of Missions.

Newcastle, Pa.—Classis continued the committee (Revs. F. A. Edmonds, W. B. Sandoe, and Elder Gideon Schlagel) on this interest, added Revs. T. F. Stauffer and H. D. Darbaker to the committee, and instructed the committee to look after our interest at that place, to supply it with services as often as possible, and, if the way be open, to organize a congregation.

Scott's Depot, Putnam Co., W. Va.—The attention of Classis having been called to the fact, that members of the Church belonging to charges within the bounds of Classis had removed to Scott's Depot, W. Va., or vicinity, Revs. W. Lichliter, J. Hannabery and H. D. Darbaker were appointed a committee to look after the spiritual welfare of these members and the interest of the Church in that section of West Virginia.

Annual Meeting.—St. Paul's Church, Butler, Pa., was chosen as the place, and Wednesday, May 19, A. D. 1880, at 7:30 P. M., as the time for holding the next annual meeting.

Statistics.—Ministers 12; Charges, 8; Congregations, 12; Members, 1177; Unconfirmed Members, 802; Baptisms, Infant, 81; Adult, 7; Additions, Confirmed, 32; Certificate, 32; Communed, 986; Dismissed, 28; Erased, 1; Deaths, 20; Sunday Schools, 9; Sunday School Scholars, 750; Benevolent Contributions, General Objects, \$592.30; Local Objects, \$6068; Students for the Ministry, 3.

W. F. LICHLITER,

Stated Clerk.

REPORT ON THE STATE OF RELIGION.

SOMERSET CLASSIS.

Your Committee on the State of Religion and Statistics within the bounds of Somerset Classis beg leave respectfully to submit the following report:

Brethren in the Lord.—It is meet and right, that first of all, we return thanks unto the Lord for His bountiful providence unto His laborers with His Son, our Lord and Saviour Jesus Christ, in the great work of declaring unto a dying world the richness of His saving grace.

It has pleased the great Head of the Church to vouchsafe unto His servants during the past Classical year uninterrupted health.

The last and final injunction given by our ascended Lord, "Go ye into all the world and preach the gospel," has been obeyed by His anointed servants of this Classis. To prove this, we need but to refer to the reports placed in our hands. The cords are being lengthened and the stakes widened; congregations are being organized; churches repaired and built; the ministers have diligently preached the word of God in accordance with their great commission, and dispensed the holy sacraments in the name of Jesus Christ.

The Holy Catholic Faith, as it centers itself in Christ, who is the Light and the Life of the world, has been held up before men. The fruits of this divine plan of salvation, of its power and grace, are seen in the steady growth of the congregations, the increase of piety, the zeal of the members, and the improvement of morals. For how could it well be otherwise? It's but natural. The sower must sow the seed but "first the blade, then the ear, then the full corn in the ear."

Unanimous testimony is borne in favor of our excellent system of catechization, as representing the true idea of educational religion. This ancient and churchly system, preserved to us by our fathers, amidst the conflicts of the Redeemer's kingdom, as a precious heirloom, is that around which this Classis rallies with loving faith and warm zeal.

The festivals are growing in interest from year to year. That beautiful and ancient custom, coming down the ages of time, of God's people going up to the house of God, to return thanks, and give thank-offerings, for the harvest, is yearly growing in interest.

It is our melancholy duty to chronicle the death of several elders of the Church. The Stoytown charge records the death of Hon. Michael Zimmerman and John Smith. The Zion's charge of John Lutz. After having borne the burden and heat of the day, they have been called home to receive their reward. Like faithful Aarons and Hurs, did they during their long life, bear up the arms of God's servants. They have fallen, we remain. They have gone up higher, we still tarry below. They have laid down the cross to receive the crown, we are still bearing the cross and pressing forward for the crown. Upon the field of honor they fell. We are still one with them, for,

"The saints of earth and all the dead
But one communion make."

It is gratifying to note pleasant relations existing between pastors and people, and among the members generally. It is an evidence that the words of life have not been sown in vain. Yet, while the relations are pleasant and peaceful, the pastors are made to feel the financial pressure of the times. The people are willing to keep the promises made to the pastors. While we must deplore this apparent neglect of the pastors in temporal things, it is, however, worthy of note, that the general benevolence is in excess of that of late years. To the Triune God be glory given that He has moved one of the charges of this Classis to contribute the exceeding large sum of nearly four hundred and seventy-five dollars.

And now, while we have great reason to rejoice over the work accomplished, there is, notwithstanding, room for self-reproach. We have not, in all things, come up to the full measure of duty. Our short-comings are many. God be merciful unto His servants. God's compassion is great. "His mercy endureth forever." "Who is sufficient for these things?" The battle is not yet won, the victory not yet gained; the Church militant has not become the Church triumphant. "Let us, therefore, 'not be weary in well doing, for in due season we shall reap, if we faint not.' We have not yet achieved, but rather let us press forward for the attainment of the goal before us.

Every minister and delegate elder of this Classis has answered the roll-call of this Church Council. Ere another meeting may be at hand, some of us may have answered roll-call at death's gate. "Watch and pray," saith the Master. Let us, then, return to our fields, forgetting the past, only intent upon pressing forward with firmer faith, warmer zeal and hearts glowing for Christ's kingdom, waiting for the great consummation of all things, when the time shall be reached that "the kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever; world without end." Amen.

Respectfully submitted,

W. H. BATES,
Chairman.

Statistical Summary.

Ministers, 10; Congregations, 31; Charges, 10; Members, 2673; Unconfirmed Members, 1708; Baptisms: Infants, 242; Adults, 33; Confirmed, 158; Certificate, 31; Communed, 2180; Dismissed, 26; Erased, 1; Deaths, 74; Sunday Schools, 25; S. S. Scholars, 1686; Benevolent Contributions, \$1393.11; Local Purposes, \$8267.81; Students for the Ministry, 3.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Twenty-eight young members of the Egypt congregation, of which the Rev. S. A. Leinbach is pastor, were confirmed on the 27th of April. The number of communicants was 345.

SYNOD OF THE POTOMAC.

At a recent communion held in the church at Washington City, Rev. Dr. G. B. Russell, pastor, five persons were added to the church. Including these, the additions to the church since last Christmas, have reached fifteen. Whilst the congregation has its difficulties to contend with, the pastor is encouraged in his work.

The Licentiate S. F. Laury, was ordained to the work of the ministry, and installed as assistant pastor of the Codorus charge, on Saturday, the 12th of July. The services took place at Emanuel's church, of the charge. The sermon was preached by the Rev. W. F. Colliflower, based on Col. 1: 28. Revs. J. Sechler and Dr. W. K. Zieher, members of the committee, were unable to be present, and the Rev. J. D. Zehring, the only other member of the committee present, being unable, through the effects of paralysis, to conduct the liturgical services, this portion of the solemnities was also attended to by the Rev. W. F. Colliflower. The occasion was one of deep interest and solemnity, made especially so by the circumstances, which have rendered it necessary for the regular pastor to call some one to his aid. The earnest prayers of many will go up for the preservation of his useful life and his full restoration to health.

Of a class of fifty-one catechumens, forty-two were confirmed at Jacob's church of the Codorus charge, Rev. J. D. Zehring, pastor, at a communion held during the late annual meeting of the Zion's Classis. Twenty-two were also confirmed at a communion previously held in the church at Jefferson, of the same charge, making the total additions in connection with the late spring communions, sixty-four.

WESTERN CHURCH.

At a late communion held in St. Bethel's congregation, Moultrie charge, Ohio, Rev. F. C. Withoff, pastor, fourteen persons were added to the church by confirmation. F.

Married.

On the 3rd of July, 1879, at Fairview, by the Rev. J. W. Alspach, Mr. William H. Cannon, from Mercer Co. Pa., to Miss Annie Daubenspeck, of Butler Co. Pa.

On the same day, at the same place, by the same, Mr. Eli H. Shaskely to Miss Maggie R. Wiles, both of Butler Co. Pa.

On the 4th inst., by Rev. J. B. Thompson, Mr. Mack J. P. Mahney, to Miss Ida M. Horn, of Millville, Clarion Co. Pa.

At the house of Mr. Eppinger, July 17th, 1879, by the Rev. Frederick Walk, Mr. Joseph Eppinger to Mrs. Louise Heimer, both of Philadelphia, Pa.

Obituaries.

DIED.—In Middletown, Pa., on May 16th, Mrs. Louisa Alteman, mother of Rev. B. F. Alteman, of Shippensburg, Pa., and sister of the Rev. Henry Wagner, of Lebanon, Pa., and of the late Rev. Dr. B. Schneck, sweetly fell asleep in Jesus, after a severe and painful illness, aged 61 years, 1 month and day.

There was illustrated in the life of Mrs. Alteman, the patient endurance of the Christian under much suffering, so that we can confidently say of her as St. Paul did of Abraham, "after she had patiently endured, she obtained the promise."

Youth's Department.

CLOUDS.

BY S. L. CUTHBERT.

"It seems to me," said Willie once,
As resting on the grass he lay
And gazed so long at sunset clouds
That closed around a Summer's day—
"It seems to me, my mother dear,
When I look upward to the sky,
That with the beauteous changing clouds
I see the angels flying by.

"See how they spread their golden wings
And pass so swift across the sky—
Some message, I suppose, they bear
From God their King to such as I.
That little cloud so soft and white,
In God's blue heaven away up there,
Seems like some gentle angel child
Arrayed in garments pure and fair.

"Yon crimson cloud that stretches out
So far across the sunset sky,
Oh that's the golden city's wall,
It shines so bright and looks so high.
The sweetest sound of golden harps
Seems borne from it upon the air;
The harpers are before the throne,—
Oh, mother! when shall I be there?"

"Perhaps the Saviour's just behind
That lofty cloud so full of light;
You know you read to me one day—
'A cloud received Him out of sight.'
If I had wings I'd like to go
Away above that cloud so high,
To seek for Jesus, for I'm sure
His home is somewhere in the sky.

"A cloud is all it seems to me
That hides us from His lovely face;
A cloud, that's all that keeps us from
The happy ones—the holy place.
Yet after awhile I know that we
Shall see beyond this clouded sky;
But we must wait till Jesus calls,
And then we'll go, both you and I."

—Exchange.

THE LITTLE BROWN TAG.

She would run away. You see, she didn't know any better, and I suppose couldn't understand why a little girl could not go where she pleased. There was so much more room out of doors than there was in the house, and Nellie, though not three years old, was very fond of blue sky and sunshine. Then, the sparrows never came into the house, and Nellie had an idea that the birds and gay-tinted butterflies had fluttered down from heaven for her especial pleasure. The neighbors sometimes called her "The Little Brown," and papa frequently called her his "little Brown bird," because she was so small and had such funny ways with her. Now, Nellie had large grounds to play in, but she imagined that the high fences kept a good many of the birds and butterflies out.

To be sure she had dolls and all the playthings she asked for, but nothing was half so nice as the great out-doors. So it happened that whenever this baby-girl felt like it, and got a chance, she was sure to run away. Mamma and nurse couldn't be watching all the time, as there were more little Browns besides Nellie to be taken care of. At last mamma hit upon a plan that she thought might be of some use. She took a pasteboard card and wrote on it, "Nellie Brown, No. — Washington Avenue, Brooklyn," and every morning when Nellie was dressed, this card was fastened securely to her back. For a whole week this little bundle of mischief seemed perfectly contented at home, but one beautiful summer afternoon Miss Nellie strolled down into the garden. The coachman had neglected to close the back gate, and out she went.

Oh! what fun this was! Nellie's flaxen curls whirled straight as she bounded down the street. Where was she going? Nowhere in particular, but everywhere. She felt as if the air and all the sky were hers, and she could do as she pleased. She had been brought back so many times that she hardly stopped running till she reached one of the entrances to Fort Greene. She sauntered in till she came to a seat under a tree, and there fell fast asleep—of course she did—for the "little Brown bird" was all tired out.

The first thing she knew she was awakened by a rough hand on her shoulder, and a rough voice said, "What are you doing here, little girl?" Then Nellie rubbed her sleepy eyes, and looked up to see who it was. There stood a horrible man, so dirty, ragged and wicked-looking, that it is no wonder the child began to cry. "Come along with me," he said; "I'll give you some candy and some nice ice cream in a minute."

Then Nellie caught sight of a policeman. She had been taught that little girls always had a friend in a policeman, and when she saw his blue coat and brass buttons, she screamed just as loud as she could. Oh! how that policeman did run. You would have laughed to see him pick Nellie up in his arms; but the tramp didn't laugh, I can tell you. I'll tell you what he did do; he ran as fast as his legs would carry him.

"Now, little girl, where do you live?" said the officer.

"Look on my back!" said Nellie, and then he put her down on a seat and examined the little Brown Tag. Of course she got home all right, and the policeman laughed all the way there. I suppose 'twas funny! but Nellie has never run away since.—ELEANOR KIRK, in *The Christian Union*.

POINTED SHOES.

A great beau of the time of William Rufus, called Robert, the Horned, wore shoes with long, sharp points, stuffed with tow, and twisted in a special form. This fashion took the fancy of the people of that day immensely, and the points went on increasing yearly until the reign of Richard II., when they had to be tied on the knees of the wearer, to save him from being incumbered in walking. This tying, or fastening, in the case of gentlemen was by chains of silver or silver gilt. In Chaucer's time the upper part of these shoes was cut to imitate a church window. The rank of the wearer in those days was known by the length of his poulaines. "The men," says Paradin, "wore them with a point before, half a foot long; the richer and more eminent personages wore them a foot, and princes two feet long." By an act of the reign of Edward IV. the absurd lengths to which these points had attained was limited; and no one under the rank of a lord was to wear shoes more than ten inches long, and all cobblers making them were to be fined and cursed by the clergy.—*All the Year Round*.

THE OBEDIENT BOY.

I read a very pretty story the other day about a little boy who was sailing a boat with a playmate a good deal larger than he was.

The boat had sailed a good ways out in the pond, and the big boy said:—"Go in, Jim, and get her. It isn't over your ankles, and I've been in after her every time."

"I daren't," said Jim. "I'll carry her all the way home for you, but I can't go in there; she told me not to."

"Who's she?"

"My mother," said Jim, softly.

"Your mother! Why I thought she was dead. Eddie and I used to come here and sail boats, and she never let us come unless we had strings enough to haul in with. I am not afraid, you know I'm not; only she didn't want me to, and I can't do it."

Wasn't that a beautiful spirit that made little Jim obedient to his mother even after she was dead?

FIVE MINUTES.

Little can be said, much may be done, in five minutes. In five minutes you may fire a city, scuttle a ship or ruin a soul. The error of a moment makes the sorrow of a life. Get that thought well into your hearts, and my work is done in a minute, instead of five.

Many a young man in a moment of weakness, or of strong temptation, has wrought a ruin that a lifetime, though a thousand years, can never rebuild. One crime, one sin, one error, one neglect of duty, and the deed is done, perhaps forever.

In a moment of hunger, Esau sold his birthright for a mess of pottage; millions of boys sell theirs for less. A breach of trust, an act of dishonesty, a profane word, and the soul is defiled with a stain that cannot be washed away.

Tempted to sin, remember that in five minutes you may destroy your good name, fill your soul with undying remorse, and bring, with sorrow, your

father's gray hairs to the grave. But if you can do so much evil, so you may do a mighty sum of good in five minutes.

You may decide to live for usefulness and honor. Everything hangs on that choice, and it may be made in five minutes as well as in five years.

Take care of the peace and the pounds will take care of themselves; take care of the minutes and the hours are safe. I made a little book in this way: in the breakfast room were pen and ink and paper, and if when the hour for breakfast came all was not ready, I wrote a few words, or lines as time allowed. The book was finished, and it had been published scarcely a week before I heard it had saved a soul; it has saved many since. It did not cost me one minute that would have been used for any thing else. It was the five minutes before breakfast that made the book that saved the souls.

Seneca taught that "time is the only treasure of which it is a virtue to be covetous."

Never waste five minutes of your own time, never rob others by compelling them to wait for you.

Five minutes in the morning and five minutes in the evening will make you the master of a new language in two or three years. Before you are of middle age you may speak all the modern tongues, if you will but improve the spare minutes of the years now flying by.

Time once past can never be recalled. Gold lost may be found. Fortune wasted may be regained. Health gone, returns with medicine and care. But time lost, is lost forever. Minutes are more than jewels; they are "the stuff that life is made of;" they are diamond stepping-stones to wisdom, usefulness and wealth; the ladder to heaven.

DOING GOOD.

Emma Gray, on her way to school, passed a little boy whose hand was through the railings of a gentleman's front garden, trying to pick a flower.

"O little boy!" said Emma kindly, "are you not taking that without leave?" "Nobody sees me," answered the little boy.

"Somebody sees you from the blue sky," answered Emma. "God says we must not take what does not belong to us without leave; and you will grieve Him if you do so."

"Shall I?" said he; "then I won't." He drew back his hand and went away. One way of doing good is to prevent others from doing wrong.

PUTTING ON AIRS.

We once saw a dainty little lady, about six years of age, walking up from Congress Spring, in Saratoga. She was very beautifully dressed. She held a little parasol with her thumb and two forefingers, while her least finger and the next to it were held as far off as possible from the handle, and crooked. Her little head was moved from side to side, and her mincing walk flung her sash to and fro behind, as she went up the hill. The little darling was "putting on airs." In her it was sweet, and what her mother would have called "cunning." She was a pretty little parody on big simpletons. That was all. One could not see her "airs" without a smile of amusement, because she knew no better; but when a great, fat old dowager came along and tried to be dainty with her sunshade, which was smaller than the little belle's, and attempted a mincing gait, which resulted in a dislocated waddle, she could be beheld only with a smile of contempt or derision. She was "putting on airs," and ought to have known better.

"Putting on airs" is the assumption of manners incongruous to one's character or position. The reasonable thing for a man to do is to cultivate his character as thoroughly as possible and let it produce its own manners, as a living tree produces its leaves. The assumption of what does not belong to us is a fraud in the community. Such cheats and shams are all those who are "putting on airs."

There is the "air" of wisdom which many people do greatly affect. The old caricature, if caricature it may be called,

of the pretentious physician, was the great gold-headed cane, held up against the side of the nose, while one eye was closed, and the other was turned up as if in deep thought, when all the while the old humbug knew that he was going to administer calomel and jalap, whatever the case of the patient might be.

"A still tongue makes a wise head" is a fool's saw that has led to much "putting on of airs." Men say nothing, are solemnly silent, look unutterable things, or shrug the shoulders as if they add to their vast store of knowledge the discretion of being very careful what they said and to whom they said it, and when and where and how. These people put on the "air" of wisdom's bird, look just as wise as Minerva's owl, say as little, and have as little sense. The biggest fool we ever saw looked wiser than, it seemed to us, the Creator ever intended any man to be.

But in our day there is much putting on of the "air" of ignorance and innocence. This Bret Harte has caricatured in that Heathen Chinee, who was so "child-like and bland," and sat down to play a little game "he did not understand," but who did the business for Truthful James and his friend Mr. William Nye. Beware of innocent people. Beware of them whose diet is mother's milk. The babes of grace will prove too much for you, if you let their "airs" deceive you. Smoothly shaven old politicians, with faces like those of overgrown boys, blunderingly honest, not caring for appearance enough to put their clothes on decently—dear, bucolic old gentlemen, they can show you a trick worth two of any that the professed gamblers in politics can exhibit. The greatest scoundrel you ever knew could not comprehend the meaning of the sins you charged him with, on discovery, and looked vacantly innocent while you reviled him. Is not that so?

What folly is this "putting on of airs?" A young preacher undertakes to carry the style of the Archbishop of Canterbury; a man of business walks round his store condescendingly pointing out to his customers what goods he has, with a slight rattle held in kid-gloved hands; a girl at Long Branch, or the Springs, behaves like a member of some old Knickerbocker family, when everybody knows that her grandfather drove a dray and her mother retailed gingerbread; a youth who was raised on bacon and greens in a country cabin where floors never saw a carpet, makes more trouble at a hotel table or in a boarding-house than a traveling nobleman: oh, what fantastic tricks are these!

My friend, if people do not see thee, why "put on airs?" If they do see thee, dost thou not know that they see through thee? Then why be "putting on airs?" Put off airs and put on honesty—and be natural.—*Frank Leslie's Sunday Magazine*.

TRIFLES.

How often, at a single word,
The heart with agony is stirred;
And ties that years could not have riven
Are scattered to the winds of heaven!
A glance that looks what lips would speak,
Will speed the pulse and blanch the cheek;
And thoughts, if known, though not expressed,
Create a chaos in the breast.
A smile of hope from those we love
May be an angel from above;
A whispered welcome in our ears
Be more than music of the spheres;
The pressure of a loving hand
Worth all the riches of the land.
And oft a sympathizing tear
The sad and sorrowing heart may cheer,
And bring a sure and sweet relief
To souls o'erwhelmed with deepest grief.

SOME HABITS IN MADEIRA.

The Portuguese are not a clean people, which may be one of the causes of English repugnance to them. Some of their customs are very nasty. They expectorate continually, and before doing so make a horrible, long-drawn, whirling noise up the throat, which is very annoying. They seem to do this once in every two or three minutes, and make quite an art of it; for little boys practise it, and young men seem to take pride in doing it well. There is also a great deal of hat-lifting to one another among the men, and from observation, I should say that the art of expectoration, with the

proper noise, and the art of lifting the hat, were the two things that the native male youth of Madeira first learned. The presence of a lady does not deter the men from the former nasty habit, and the Portuguese ladies have been known to indulge in it also, as they hang over the balconies, so that it is well to keep the middle of the street in walking. There is a small public promenade called the Praça, laid out with trees and seats, where a band occasionally plays. The English seldom frequent it, but the Portuguese gather there, the men in groups together, and the women in groups. The horrible noises and expectoration going on all around one there are sickening. The band might be termed a performance on drums and cymbals, with an accompaniment of wind instruments, for the Portuguese love a noise.—*Temple Bar*.

EFFECT OF CIVILIZATION ON DOGS.

Dogs hold a high social position in Paris, and the result of association with people of good manners is to convert the Parisian dog into an entirely different animal from his Provincial brother. An eminent veterinary surgeon in Paris has lately expressed his conviction that dogs are peculiarly susceptible to the influences of civilization. Dogs brought up in the salons of Paris, he observes, behave in all respects with more dignity and intelligence than those to be found at farm-houses in the country districts, who pass their lives in the company of agricultural servants in the stables or farm-yard. These country dogs show *gaucherie*, and their manners are as a rule very far from being refined. The Parisian dogs, on the other hand, accustomed to move in good society and well educated, are remarkable for delicacy, self-possession, good taste, and an utter absence of uncouthness in their behavior. There are, this doctor believes, dogs to be found in Paris, who, strange as it may appear, have a keen sense of humor, and are not incapable of appreciating even the higher forms of wit.

THE TREASURES OF CYRUS.

A peasant at Michakoff, on the Danester, is said to have just found, buried in the ground, a treasure supposed to be that of King Cyrus, conqueror of Creesus. It consists of a crown, goblets, clasps ornamented with dragons' heads, sceptres, &c., all of gold, and representing, in weight of that metal only, a sum of 250,000 francs. They have been examined by the archaeologist, Praglowski, who declares them to be of Persian origin. He supposes them to have belonged to King Cyrus, and to have been buried there by his attendants on his defeat in the battle of Massagetes, in which, according to some writers, he lost his life.

Pleasantries.

THE DIFFERENCE.—"Ah, yes," said a cabinet maker to a crockery dealer to whom he was introduced. "Ah, yes, you sell tea sets, and I sell settees."

A man asked for admission to a show for half price, as he had but one eye. But the manager told him it would take him twice as long to see the show as it would anybody else, and charged him double.

A gentleman having sent his man servant to buy some lucifer matches, said to him when he came back, "I hope, John, these are better than the last, which were good for nothing." "Oh, these are excellent," replied John; "I have tried every one of them."

A Chinaman in California, whose life was insured for a large amount, was seriously hurt by falling from a wagon. There was some doubt of his ever getting better, and at length one of his friends wrote to the insurance company, "Charlie half dead, likee half money."

Venerable, but good: "I shay, my friend, can you (hie) tell me where the other side of the street is?" "Certainly; just across the way; why do you ask?" "Why, (hie) because a minute ago I asked another feller the same thing, and (hie) he said this was the other side of the street."

General News.

HOME.

MEMPHIS, July 20.—Ten new cases of yellow fever were reported to the Board of Health to-day, as follows: James Whelan, Hiram Atthey, J. C. Bierman, Harry Ray, Mrs. B. F. Miller, Henry Miller, Louis D. Otto, Fred Lorentz, Clara Bethel, William Alexander. The two last are colored. Four persons have died of fever since last night, Hiram Atthey, Louis Biamond, James Whelan, Louis D. Otto. There are several other cases in the city, which will be reported to the Board of Health to-morrow. The city authorities are sending poor people out of the city, having made arrangements to get half-fare rates over the Louisville and Nashville Railroad. Dr. Dudley D. Saunders, acting president of the Board of Health, states that the fever is not so malignant as last year and yields more readily to treatment. Citizens continue to leave in large numbers.

Nearly all the small towns adjacent have established quarantine against this city. The Memphis and Paducah Railroad ceased running trains to-day.

The *Avalanche*, *Appeal* and *Ledger* will from this date issue only half a sheet.

Cincinnati, July 20.—Acting under a State law, passed last winter, Dr. Minor, Health Officer of this city, will publish an order to-morrow morning declaring the establishment of quarantine against infected points in the South. Boats will be stopped in mid-stream, ten miles below the city, and be examined, and railroad trains will be subjected to rigid inspection.

Nashville, July 20.—The health of Nashville was never better. In consequence of the quarantine inspection at Memphis, the authorities here will take no steps to impede travel at this place. The State Board of Health will meet here to-morrow to consider various matters connected with the fever at Memphis. Halifax, N. S., July 20.—A sailor of H. M. S. Bellerophon was buried yesterday, having died from yellow fever contracted at Jamaica while acting as valet to Captain Darcy Irvine.

Buffalo, July 20.—Yesterday afternoon a quarter section of the new round house now in course of erection for the Erie Railway Company, near East Buffalo, fell in with a terrible crash, seriously injuring twelve men employed in its erection. The circular roof was being built in sections. The last truss of one of the sections was being put in its place when the section in which it was being placed, without apparent cause, gave way, burying the unfortunate men in the debris. A thorough examination will be made of the cause of the disaster, which, for the present, is shrouded in mystery. The names of the injured are as follows: Irving Hall, back broken, died to-day. He was 35 years old and leaves a wife and two children. Laban Sutton, skull fractured and injured internally; will probably die; has a wife and three children. Thomas Kirby, seriously injured internally, his left side stove in and severely injured in the groin. Johnson Skinner, legs broken, left thigh badly mashed and hurt in the head. Robert McLain, serious internal injuries. John Kaveny and John Mattice, badly injured about the head. M. Fitzgerald, seriously injured in abdomen. Leopold Sowder, James Brady, William Martin and Joseph Doddmeier, slightly injured. McLain lives at Toronto and Skinner at Drummondville, Ont. The balance of the number are residents of this city. None of the injured men were employed by the railroad company.

FOREIGN.

The *Standard's* Berlin and Vienna correspondents concur in representing that Russian influence is once more very powerful in Constantinople.

Versailles, July 20.—The Chamber of Deputies has, by a vote of 363 to 166, passed M. Ferry's second educational bill, which provides for excluding the religious element from the Superior Council of Education.

St. Petersburg, July 20.—General Gourko has issued an order that premises on which presses for publishing anti-governmental or revolutionary pamphlets are found be closed by the authorities, even if their proprietor is in no way connected with the illegal proceedings which have been carried on therein.

London, July 20.—Reuter's Paris dispatch says: "A meeting of the party of appeal to the people (Bonapartists) yesterday adopted a resolution declaring that by the death of the Prince Imperial Prince Jerome Napoleon becomes the head of the Bonaparte family. It also decided to hold to the plebiscitary principle."

London, July 20.—The journals here copy from the *Paris Globe* the report of a speech purporting to have been delivered by Prince Jerome Napoleon to a deputation of Bonapartists, and to be a manifesto of his political policy. The *Constitutionnel* and *Soliel*, of Paris, however, deny the authenticity of the *Globe's* report, in which no confidence has been placed from the first.

The *Standard's* Paris correspondent states that Prince Jerome Napoleon expressed great satisfaction when the resolution adopted by the meeting of Bonapartists on Saturday was communicated to him.

BETHANY ORPHANS' HOME, WOMELSDORF, PA.

Read by Rev John Bachman, from Mrs L. Manns, Cincinnati, O. \$ 5 00
Rev C Borchers, from St John's cong, Baltimore, Md. 6 00
Rev C Euse, Buffalo, N Y, from himself and children. 7 50
Kate K Brown, Treas, from St John Ref S Soc, Wyoming, Del. 6 48
Rev J Dahman, from Emanuel S Soc, W Philada. 10 00
from Mrs Beittenmiller, Philada. 5 00
Rev D Riegel, Dillsburg, Pa. 10 00
Rev J Blaetgen, from Frederick Stockmeier, Norheim, Wis. 5 00
Rev J B Knist, Buffalo, N Y, from J Wagner. 2 00
Rev W Roth, from Tynion chg. 2 82
Rev J B Shumaker, from St Paul's Ref S Soc Lancaster, Pa. 10 00
\$69 80
Wm. D. Gross, Treasurer, Box 2147, P. O., Phila., Pa.

LETTER LIST.

Alebach, Rev J W, Ashenfelter, Rev O L, Ayer, N W & Son.
Binkley, H K, (5), Black, A A, Beas, S Z, Buts, J H, Bartholomew, Rev A.
Closser, Rev W W, (5), Crow, Rev C, Carnahan, Rev B R.
Dirley, C F, Dechant, Rev G B, Deatrick, Rev W E H, Dietz, W E, Davis, B F, (2).
Engle, Rev W G, Evans, Rev L K, Eschbach, Rev E R R.

Fenneman, Rev W H, (2), Freeman, Rev J E.
Gobrecht, N A, Geary, M, Gebach, G F, Gorhard, Rev D W, (2), Groh, Rev W H.
Huffman, J, Hedrick, R B, Harbaugh, W L, Heilman, Dr S P, Hittle, M Z, Huber, Rev T A, Hensch, S N, Hester, Rev J E.
Johnston, Rev J E.
Kremer, Rev A B, Kerahner, J E, (2), Krebs, H, Jr, Kerschner, Rev J B, Kener, Rev H F.
Larch, J W, Leinbach, N B, Lefever, Rev W D, Lefever, Dr I, Leberman, Rev D D, Levan, Rev F K, Miller, D, (2), Miller, J C, Miller, Rev J D.
Otis, S G.
Roeder, Rev S M, Riegel, Rev D, Rhodes, D W, Ritter, Mrs M L.
Sibert, P W, Seibert, D R, Sample, D M, Shafer, P W, Sowars, G, Snyder, Rev N Z, (2), Snyder, W H, Shoemaker, Rev D O, Shuey, Rev D B, Schults, Mrs E, Simmers, E, Sipe, P, Smith, C J.
Truxal, Rev A E, (2), Thomas, Jr.
Unger, De W C, (2).
Wagner, H, Wolbach, Rev J, (2), Winchester, B F, Wetsel, D B.
Yearick, Rev Z A, Young, G F.
Zehring, Rev J D.

THE MARKETS.

Philadelphia, July 19, 1879.		
[The prices here given are wholesale.]		
FLOUR, Wheat, Superfine.....	\$2.50@2.75	
Extra Family.....	2.25@2.50	
"Fancy.....	2.75@2.85	
Rye.....	3.25@3.65	
Corn meal.....	2.00@2.35	
Buckwheat meal.....	1.10@1.30	
GRAIN, Wheat, White.....	1.14@1.17	
"Red.....	1.09@1.13	
Rye.....	60@61	
Corn, Yellow.....	49@50	
"White.....	42@43	
Oats.....	37@40	
Barley two rowed.....	80@90	
GROCERIES, Sugar, Cuba.....	68@62	
"Refined out loaf.....	9@94	
"crushed.....	82@89	
"powdered.....	84@82	
"granulated.....	88@84	
Coffee, Rio.....	144@154	
"Maraibo.....	15@20	
"Loguay.....	144@152	
"Java.....	234@26	
PROVISIONS, Mess Pork.....	9.75@10.25	
Dried Beef.....	14@144	
Sugar cured Hams.....	11@114	
Lard.....	84@87	
Butter, Roll extra.....	9@11	
Butter, Roll Common.....	6@8	
"Prints, extra.....	19@22	
"Common.....	16@18	
"Grease.....	3@5	
Eggs.....	11@12	
SEEDS, Clover.....	6.25@7.75	
Timothy.....	1.75@1.80	
Flax.....	1.40@1.41	
PLASTER, White.....	3.00@3.25	
Blue.....	2.50@3.00	

HOW WE MANAGE.

We were talking about making yeast the other day; each one told her way of making it—hops, and potatoes, and scalded flour, and salt, and sugar, and yeast; and yeast, and salt, and sugar, and scalded flour, and hops.

The professor was sitting in the room adjoining where we were, and he hailed out: "Can't any of you make it without the inevitable yeast?" He snatched up his hat and hurried home and returned with an old account book in his hand.

"Aha!" he said. "How to make yeast.—Boil one pound of good flour, a quarter of a pound of brown sugar and a little salt, in two gallons of water for one hour. When milkwarm, bottle and cork closely. Will be ready for use in twenty-four hours. One pint of this yeast will do for one baking."

We all laughed at the professor. Water, and sugar, and salt, and flour boiled one hour!

"Why boil it one hour," asked Mary, "when twenty minutes would cook it just as done, and would just as thoroughly incorporate the ingredients?"

"Now we had no faith in the recipe for yeast that the professor read with heightened color and an expression of 'I told you so!' But we all said we would experiment some time, and see if there really was anything in it.

My dear dead George Nelson was very fond of bread made out of bran rising, and I used to make it for him; but since his death I rarely do so, unless the flour is of a poor quality. I put some clean, fresh wheat bran in my large porcelain-lined kettle—say two quarts or more—and wet it with scalding water, and let it stand and scald while the water is lukewarm, leaving the mass quite thick. I stand this in a warm place at night, and in the morning find it puffed up and broken open in cracks that run clear across the surface. I strain the contents of the kettle through a coarse linen towel, pressing out all the liquid, which is white and milky, and rich in the wholesomest properties of the wheat. This is used to wet up the flour and make the dough, and any one who desires pure loaves of sweet, nutritious, fine-grained, wheaten bread, will find it in perfection if this formula is followed out. If the quantity of wetting is not sufficient, one can add warm water or milk. This kind of bread has only one fault, it will dry out soon, lose its moisture; but in this day of sweet surprises and wonderful inventions, that difficulty can be remedied. Take a loaf of stale bread, dash cold water all over it, and put it in a steamer closed up, and allow it to steam fifteen or twenty minutes, then take off the cover and place the steamer under the stove or in the oven a few minutes to dry the outside of the loaf, and when cold it will be found as good as new. Or, made into toast, such bread is the very thing to insure the best kind.

In our little family it requires a good many slices of toast to go round, and we never make use of the toasting-fork in front of the coals, as we did when our household band numbered two. Sometimes we place the slices of bread in the upper part of the oven, sometimes in a large pan on top, and occasionally on the bare stove when the fire is low. By watching a little, we succeed admirably in toasting a quantity at a time. When nicely browned, we plunge each slice in hot water, lay it in a heated tureen, sprinkle over it a trifle of salt, put on the cover, and stand it in a warm place until we are ready. Then we put half a pound of butter in the spider over the fire, and when it is nearly a quart of rich milk or cream. When heated sufficiently, and just as we sit down to the table, we pour this over the toast. If our supply of cream and butter is very limited, we put it in a pitcher or gravy-bowl, instead of pouring it over the toast. This will make it hot further.

We sent a notice to our miller lately requesting him not to bolt our flour quite so coarse, but to leave in it a greater quantity of the coarser bran. So many millers, in their anxiety to make a nice quality, will go too far, and divest the flour of the very element we so much desire in the pure article. Brown bread is so wholesome and so healthful, that its more extended use should be urged upon the masses of rich people. It is wonderful, the variety of good things that can be made out of it!

We made a delicious pudding for dinner yesterday. I had sifted twenty-five cents worth of the bread preparation into twenty-five pounds of unbolted flour, so as to have it ready for immediate use. I took over a pint of sweet milk, one egg, a little salt, a heaping tablespoonful of sugar, and added enough prepared flour to make a thick batter, poured it into a buttered cake-pan, dropped a handful of raisins into it here and there, and then steamed it one hour. It made a very choice pudding, eaten with sugar and butter.

A lady across the street—Mrs. Curtis—tells me she frequently makes a steamed pudding for dinner—good either hot or cold—of just the bare prepared flour thickened into sweet milk; and once, she says, she had no milk, and used water instead, and it was really good then.

Sometimes we make a steamed fruit-dumpling for dinner that is excellent, so much like the old-time big-fruit-pies that our grandmothers used to make in the biggest baking-kettle, in the days when ovens were not known; and the kind our mothers made in the big, long, wide bread-pan in the days after the cook-stove was known. We, of the nest at Millwood, think our kind of dumpling is a treat to others. We make a nice dough for a minute, wet up with sweet milk and shortened with a little lard or butter, using flour prepared with Horsford's Bread Preparation. That makes it so light and sweet, and so full of the food-y taste, that means nutrition and

sustenance. But if you have none of it yet, use a good article of the cream of tartar baking-powders. With the former, however, there is no danger of the dumpling "falling" or becoming soggy, the one fault we cook, so dread and dislike when we make cake or dumplings of fruit or meat. When the dough is ready, roll out to about half an inch in thickness, and lay over it a few slices of fruit—peaches, apples, berries, or whatever you choose—begin at one end and roll up; tuck in the ends when done, and lay it carefully into a bag or cloth, and drop it into boiling water. We first place a pie-tin in the bottom of the kettle. One kettle will hold three or four. Cover closely, and boil one hour without allowing it to stop boiling an instant. Have the tea-kettle full and boiling ready to supply the waste.

But the last time we made dumplings we steamed them. We buttered the cake-pan, and laid two large ones in it, and set in the steamer. Then under the steamer in the kettle we boiled two. The hollow tube in the centre of the cake-pan facilitated the cooking wonderfully. Oh, they puffed up like great, white tea-loaves of bread, and they were delicious!

We will append a few of our ways of making brown bread. We think, generally speaking, that women are careless about learning better ways, and introducing better plans into their households. We see women who do their weekly washings after the formula that the dead and gone women of the past did fifty and seventy years ago. We frequently see women nowadays who go to work and gather up the soiled clothes from here and there at eight or nine o'clock in the morning; then they make two tubs of hot suds, standing beside each other, and they begin and sort over the clothes very leisurely, sometimes stopping and standing, arms a kimbo, chatting with the neighbor who has called in, or perhaps with the neighbor across the fence. As fast as the clothes are culled over, they are thrown into the "first suds"—a tub of sudsy water—washed with knuckles and board but of that, and put into the other tub; again, with knuckles and board, out of that into the boiler, on the stove, or the kettle, over the fire. From thence they are taken out, washed well through a suds, as hot as the poor, purple, parboiled hands can endure, dropped into the first rinse-water, washed, and rubbed, and pressed, and squeezed, and wrung out, and put into the bluing or last-rinse-water. From that they are wrung out, and the best and finest things are then put into clear starch and water, and wrung out of that; and this is the last wringing.

Any woman who reads, and thinks, and knows, or cares enough to put this and that together, must surely understand that hot suds will "set" a stain or a soil instead of loosening it. By putting the washing to the night before the day, and soaked in clear, cold water is a great help, and facilitates the work amazingly. But tepid water is preferable; and if a spoonful of pulverized borax has been added, or a spoonful of turpentine stirred into the soap of which a weak suds is made, the labor of washing-day is very materially lightened of its burden. Women should all know what the detergives are, that the dreaded washing-day may be shorn of its terrors. Knowing this, she may make use of the one she prefers. If she dislikes the smell of ammonia, too, maybe she would prefer benzine; or, disliking this, let her use borax or sal-rods, or something that has no odor at all. Now, any of these things used with tepid water to soak the clothes over night, will rob the following day of the burdensome and tiresome task, and make it only a healthful exercise, one that starts perspiration and makes the sluggish blood flow faster.

The woman of the present day, the girl who takes time by the forelock, and leads him as a peasant lass would lead her kid, dispenses with half the work by using detergives, or some of the modern soaps; she uses a washing-machine and a wringer, and saves her hands and her back, and her time and her strength. You would never dream, to look at those shapely hands gliding over the ivory keys, that they could so charmingly perform all the mysteries of housekeeping, doing so cheerfully and lovingly, and scouting the idea of calling these blighted tasks by the hateful name of "drudgery." She soaks the clothes over night, and has her tubs and machine and everything convenient and ready; then she "rises with the lark," and has the work half done by the time her neighbor across the way has commenced hunting up her weekly washing. She, the neighbor, goes from room to room, searching behind trunks, between bedticks, on the floor, in closets, in dusty corners, in coat pockets, and among garments hanging in diverse places, for the work of the day.

If the clothes are so-soak properly, one suds is sufficient before boiling, one afterward, and one good rinse-water, generally. But if soaking and using the best quality of modern soap—the kind we use—you will barely wring them out and put them on to boil in a suds made of this, then one suds after, and a rinse or two if you prefer.

But we began to tell the best ways of making brown bread, if you make use of the bread preparation, you will sift one package of it most thoroughly into twenty-five pounds of corn-meal, or wheaten flour, or Graham flour, or buckwheat, whichever you use, or all of them, if you like to have things convenient. Then you will use sweet milk for wetting or mixing up, and you will dispense with cream of tartar and soda altogether; you will have no occasion to use them; just follow the directions accompanying.

But, presuming you do not use it yet, we will give our former way of using brown flour. First, get your miller to make a good article. For breakfast gems, take one pint of sour milk, one egg, a little salt, one spoonful of sugar, a teaspoonful of soda and flour enough to make a stiff batter. Knead or grease your bread-pan, and pour the batter in. Should begin to bake immediately, but let it take its own time. When risen, make out into round loaves, and when light the second time, bake. It requires a hot oven. To prevent a tough upper-crust, cut a circle out of coarse brown paper, fold it in pleats to run from the outside to the centre. Let this be put over the loaf when it begins to bake, like a little hat put on it; that will prevent too hard a crust. Requires a longer time to bake than does moist bread, but it will well repay you; will be sweet and moist, and good; and if you incline to the dyspepsia, you will find that it will lie well on the stomach, causing none of that uncomfortable, burdensome feeling that one often experiences.

But the Boston brewer's prate so eloquently, is surely second to this in the opinion of "my girls." We set it over night, preparing the sponge thus: six potatoes mashed fine, with two or three cups of flour, one coffee cup of fresh brewer's yeast, one quart of warm water, two tablespoonfuls of sugar and two of good sweet lard, or one of lard and one of butter. Beat this well, and let it rise four or five hours; then mix with two quarts of corn meal and one quart of rye-flour, one teaspoonful of salt and soda. Mix up very soft, and while stirring add one half cup of molasses, and when risen again divide into round loaves and put in buttered pans. It must bake leisurely, or it will not be good. It seems that rapid baking prevents the assimilation of the different ingredients. Our old Yankee mothers used to let it remain in the oven all night.—A *ritter's Home Magazine*.

MINEOLA COTTAGE.

Kept by Mrs. Frink, Atlantic City, N. J., has one of the finest situations in the town, being nearer than any other to the Ocean. It is a new house, with reason. Rooms are large and handsomely furnished, the reason being first-class. Good table, polite servants, reasonable prices. When you visit the sea-shore be sure to visit this house before engaging rooms.

During a recent visit to Ocean Grove we found Mrs. Vanderbilt, wife of the late Commodore Vanderbilt, and her brother, Mr. L. R. Crawford, with his children, registered at the Sheldon House. We also understand that Wm. DePeau, banker of New Albany, Ind.; Mr. Nilson, Postmaster of St. Louis; James and Wm. Armstrong, of Philadelphia; Chas. Oils, of the firm of Otis Brothers, of Brooklyn, men of New York, and M. T. Davidson, of Brooklyn, have engaged rooms of Mr. Sheldon for themselves and families for the season.

Whether you live in Colorado or Pennsylvania, you can, with the utmost satisfaction, purchase the newest goods for the lowest city prices at the

GRAND DEPOT, PHILADELPHIA, JOHN WANAMAKER.

Outfitting House of

WEST NORTH EAST

Only the exact goods even then, if not as exchanged, or the Samples or prices, ordering, mailed receipt of postal card desired, and no chase if prices are not satisfactory.

ordered are sent, and pected, are willingly money refunded, with directions for postpaid upon respecifying what is obligation to purchase if prices are not satisfactory.

Address MAIL DEPARTMENT For Samples and Supplies, GRAND DEPOT, PHILADELPHIA.

WE ACTUALLY SEND GOODS TO EVERY STATE AND TERRITORY.

PLEASE STATE THE PAPER YOU SAW THIS IN.

F. A. Sinclair has one of the most extensive Chair Factories in the interior of the State, located at Mottville, in the town of Skaneateles. His specialty is what he very properly styles "Common Sense Chairs," an article that will hold together under the heaviest weight and roughest usage, and at the same time give comfort and happiness to those who use them. His rockers would almost make an old lady forget her rheumatism, and his office chairs are models of ease and comfort, and will stand the assault of anything short of an earthquake or broadaxe, and last until the third or fourth generation. Such Chairs are just the articles needed for convenience, comfort and durability, and can be made as ornamental as desired. Every family should have them, and for hotels, offices and saloons, such Chairs are absolutely indispensable.—*Standard*

HORSFORD'S ACID PHOSPHATE

For Mental and Physical Exhaustion, Dyspepsia, Nervousness, Diminished Vitality, Weakened Energy, etc.

Prepared according to the Directions of E. N. HORSFORD, late Professor in Harvard University.

It makes a delicious drink with water and sugar in place of lime juice or lemons, and supplies to the system the phosphates in a reliable way.

A very large trade has been built up on prescriptions of physicians, and it is highly recommended by all the leading medical authorities of this country.

PRICES REASONABLE.

Pamphlets giving further information will be supplied upon application by mail to the manufacturers.

RUMFORD CHEMICAL WORKS, Providence, Rhode Island.

FOUR NEW S. S. BOOKS.

SIX MONTHS AT MRS. PRIOR'S. By EMILY ADAMS. 16mo. Ill. \$1.25.

YENNIE WALTON. By MRS. S. R. GRAHAM CLARK. 12mo. Ill. \$1.50.

SOME SNOW HILL GIRLS. By ADELAIDE C. BARNARD. 16mo. Ill. \$1.00.

THE RUTHERFORD FROWN. 16mo. Ill. 75 cents.

Boston, D. Lothrop & Co., Publishers.

JUST READY.

FOR MIDSUMMER DAYS.

For all boys and girls who love the salt water.

"The Schooner on the Beach."

By the REV. EDWARD A. RAND.

Author of "Kindling Wood Jimmy" and "Christmas Jack." In the long summer vacation the boys and girls have time to read, and they like to read of life by the sea. The Schooner on the Beach is full of adventures and incidents such as give the young folks delight and instruction also. Send for it. Price, 50c.

Published and for sale by the

AMERICAN SUNDAY-SCHOOL UNION,

No. 1122 Chestnut Street, Philadelphia; 8 & 10 Bible House, New York; 73 Randolph St., Chicago

EMPLOYMENT FOR LADIES OR MEN.

\$50 to \$100 PER MONTH easily made selling Mrs. Julia McNair Wright's New Book entitled

"THE COMPLETE HOME"

The Moral, Health, Beauty, Work, Amusements, Members, Money, Savings, and Spending are all clearly dealt with in fascinating style, full of anecdote and wit. For full extra terms address

J. C. McCURDY & CO., Philadelphia, Pa.

WANTED.

A lady teacher of successful experience in French, German and English branches. Address

FEMALE COLLEGE, Box 60, Allentown, Pa.

ALLEN TOWN FEMALE COLLEGE.

Under the care of East Penna. Classis. The 12th year will begin

Monday, Sept. 1st.

For Catalogue, address

REV. W. R. HOFFORD, Allentown, Pa.

\$66 a week in your own town. Terms and \$5 outfit free. Address H. HALLITT & Co., Portland, Me.

BEFORE BUYING OR RENTING A CABINET OR PARLOR ORGAN

Be sure to send for the LATEST CATALOGUE and CIRCULARS with NEW STYLES, REDUCED PRICES and much information. Send free. MASON & HAMLIN CO., Boston, New York or Chicago.

PURE TEAS.

Agents Wanted everywhere to sell to families, hotels and large consumers. Largest stock in the country; quality and terms the best. Country storekeepers should call or write THE WELLS TEA COMPANY, 201 Fulton St., N. Y. P. O. Box 4560.

Just the article I want to take to the Country.

SUMMER RESORTS.

THE COLONNADE ATLANTIC CITY, N. J.
A first-class family house. Reasonable rates.
E. M. RICHARDSON, Proprietor.

ASHLAND HOUSE, Atlantic City, N. J.
Now open for the season. Location unsurpassed. No bar. Terms \$9 to \$15 per week.
Mrs. M. S. LOCKWOOD, of Baltimore, Md.
Mrs. C. A. RIVES, of Washington, D. C.

POCONO COTTAGE (formerly Westminster), B. E. Cor. Pacific and Kentucky Aves., Atlantic City. Open all the year.
MARDON WILLSON.

MINEOLA COTTAGE

Ocean End Illinois Ave., ATLANTIC CITY, N. J. Situated directly on the beach, with an unobstructed view of the ocean. Erected this year, with all the modern improvements. New furniture, new carpets. The rooms large and well ventilated. Open all the year. Strictly first-class. Terms reasonable.
H. A. C. FRINK, Proprietor.

SEASIDE HOUSE, Penna. Ave., Atlantic City, N. J.
Fronting and in full view of the ocean. Now open for guests. No bar.
C. EVANS, Owner and Propr.

SEA SHORE: ATLANTIC CITY

THE CHESTER COUNTY HOUSE
Centrally located within a few hundred feet of the sea, with its open halls, and long sheltered airy piazzas upon
THREE OCEAN FRONTS
is one of the coolest and most comfortable homes at the shore. Now open.
J. KIM & SONS, Proprietors.

THE ALHAMBRA. Accommodations for 300 guests. Largest rooms of any house in Atlantic City. Bear this in mind. R. B. LEEDS, Propr.

SEASIDE HOUSE OCEAN GROVE, N. J.
A new and elegant hotel, 200 feet from Ocean Avenue. Location unequalled. 200 feet from curf and bathing grounds. 100 yards from hot salt water baths. Terms, \$12 to \$16.
E. W. LITTLE.

OCEAN HOUSE

On Main Ave. (near P.-O.), OCEAN GROVE, N. J. 42¢ Terms moderate.
IRA JOHNSON, Proprietor.

MACY HOUSE

Massachusetts Avenue, Atlantic City. One of the very best locations on the Island. Yard large and well shaded. An excellent playground for children. Warm Sea-Water Baths on the same square. The Table by its excellence will be a leading feature of the House. Leave the cars at Massachusetts Ave. RICHARD RICKETTS (of "The London" Temperance Hotel, Arch St., Phila.), Propr.

SPRAY VIEW HOUSE, Ocean Grove, N. J.
(Cor. Ocean and Spray Avenues.) Directly on the beach. View of the Ocean from all the rooms.
42¢ Terms moderate. Address
Mrs. JOSEPH WHITE, Post-Office Box 802.

MANLEY COTTAGE ASBURY PARK, N. J.

Is situated on the beach, within a few yards of Bathing Ground